
CONFESSIONS OF A BRITISH SPY

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CONFESSIONS OF A BRITISH SPY and British Enmity Against Islam

PREFACE

Bismi'llahi'r-rahmani'r-rahim

Allahu ta'ala declared in the eighty-second ayat of Maida sura of Qur'an al-karim, "The biggest enemies of Islam are the Jews and mushriks." The first mischief contrived to demolish Islam from within was instigated by a Jew, namely Abdullah bin Sebe' of Yaman. He established the Shiite sect against the Ahl as-sunnat, the true Muslim group. From then on, Jews disguised as Shiite scholars in every century consolidated this sect. After the Ascension of Isa alaihissalam a number of corrupt Bibles were written. Most of the Christians became mushriks (those who believe more than one god). Others became kafirs (disbelievers) since they did not believe Muhammad alaihissalam. These and the Jews were called Ahl-i kitab (people with a heavenly book). When Islam was established, hegemony of the priests as in the Dark Ages, was abolished. They founded missionary organizations to abolish Islam. The British were the forerunner in this regard. A Ministry of the Commonwealth was established in London with a view of fighting against Islam. People who worked in this Ministry were taught the Jewish tricks. Contriving inconceivably vicious plans, they attacked Islam using all available military and political forces toward this end. Hempher, only one of the thousands of male and female agents employed and sent forth to all countries by this ministry, entrapped a person named Muhammad of Najd in Basra, misled him for many years, and caused him to establish the sect called Wahhabi in 1125 [1713 A.D.]. They announced this sect in 1150.

Hempher is a British missioner who was assigned the task of carrying on espionage activities in Egypt, Iraq, Iran, Hijaz and in Istanbul, the center of the (Islamic) caliphate, misleading Muslims and serving Christianity, by the Ministry of British Commonwealth of Nations. No matter how assiduously the enemies of Islam may strive to annihilate Islam, they will never be able to extinguish this light of Allahu ta'ala. For Allahu ta'ala declares as follows as purported in the twelfth and sixty-third ayats of Yusuf sura and in the ninth ayat of Hijr sura of Qur'an al-karim: "I have revealed this Qur'an to thee. Verily I shall be its protector." Disbelievers will not be able to desecrate it, change it or defile it. They shall never extinguish that light. Allahu ta'ala sent Qur'an al-karim to His beloved Prophet Muhammad 'alaihis-salam' piece by piece in twenty-three years through His angel named Jabrail. Abu Bakr "radiallahu ta'ala 'anh", the first Khalifa, had the 6236 ayats which were sent by Allahu ta'ala compiled, and thus the great book named Mushaf was formed. Muhammad 'alaihis-salam' explained the whole Qur'an al-karim to his Ashab. The Islamic scholars wrote down whatever they heard from the Ashab al-kiram. Thousands of books of tafsir (explanation) thus formed were published in every country. All copies of Qur'an al-karim existent throughout the world today are identical. There is not even a single literal or diacritical difference in any of them. For fourteen centuries Muslims worked in the lightsome way taught by Qur'an al-karim and made progress in knowledge, in ethics, in science, arts, trade, and politics. They established great States. After the French Revolution in 1204 [C.E. 1789], European youth saw the immoralities, cruelties, robberies and mendacities

being perpetrated by churches and priests, and as a result some of them became Muslims, while others turned into atheists. The further away from Christianity, the more progress they made in science and technology. For Christianity was an impediment to worldly endeavors and progress. And some Muslims, reading the books written by these young people in order to criticize Christianity, and believing the lies and slanders which the British missionaries directed against Islam, became quite ignorant of Islam. As they were alienated from Islam, they began to decline in science. For one of the principal commandments of Islam is to work for worldly progress.

The British state policy is essentially based on methods of exploiting the natural riches of the world, particularly those in Africa and India, employing their inhabitants like beasts, and transferring all the resultant revenue to Britain. People who have had the fortune of attaining Islam, the religion which commands justice, mutual love and charity, pose an obstruction athwart to the British cruelties and falsities.

We have prepared this book of ours in three sections:

The first section comprises the slanders of the British spy. This section informs about the base and squalid plans and falsifications designed by the British for the purpose of annihilating Islam. This section consists of seven parts.

The second section relates how the British insidiously put their treacherous plans into practice in Muslim countries, how they cozened statesmen, how they inflicted unimaginably bitter torments of Muslims, and how they destroyed the Indian and the Ottoman States. How the Jews and the British attacked Islam has been reported by quoting from Hakikat-ul-Yahud which was written by Fuad bin Abdurrahman Rufai and published by Mektebetus-sahabetul Islamiyye in Kuwait-Safat-Salimiyya. This section of our book is corroborated with documents which will awaken those poor Muslims who are entrapped by the Wahhabis and will corroborate the writings of the scholars of Ahl as-sunnat.

WAQF IKHLAS
Miladi (1993)
Hijri Solar (1372)
Hijri Lunar (1414)

SECTION ONE:

PART ONE

Hempher says:

Our Great Britain is very vast. The sun rises over its seas, and sets, again, below its seas. Our State is relatively weak yet in its colonies in India, China and Middle East. These countries are not entirely under our domination. However, we have been carrying on a very active and successful policy in these places. We shall be in full possession of all of them very soon. Two things are of importance:

1- To try to retain the places we have already obtained;

2- To try to take possession of those places we have not obtained yet.

The Ministry of Colonies assigned a commission from each of the colonies for the execution of these two tasks. As soon as I entered the Ministry of Colonies, the Minister put his trust in me and appointed me the administrator of the company of East India. Outwardly it was a company of trade. But its real task was to search for ways of taking control of the very vast lands of India.

Our government was not at all nervous about India. India was a country where people from various nationalities, speaking different languages, and having contrasting interests lived together. Nor were we afraid of China. For the religions dominant in China were Buddhism and Confucianism, neither of which was much of a threat. Both of them were dead religions that instituted no concern for life and which were no more than forms of addresses. For this reason, the people living in these two countries were hardly likely to have any feelings of patriotism. These two countries did not worry us, the British government. Yet the events that might occur later were not out of consideration for us. Therefore, we were designing long term plans to wage discord, ignorance, poverty, and even diseases in these countries. We were imitating the customs and traditions of these two countries, thus easily concealing our intentions.

What frazzled our nerves most was the Islamic countries. We had already made some agreements, all of which were to our advantage, with the Sick Man (the Ottoman Empire). Experienced members of the Ministry of Colonies predicted that this sick man would pass away in less than a century. In addition, we had made some secret agreements with the Iranian government and placed in these two countries statesmen whom we had made masons. Such corruptions as bribery, incompetent administration and inadequate religious education, which in its turn led to busying with pretty women and consequently to neglect of duty, broke the backbones of these two countries. In spite of all these, we were anxious that our activities should not yield the results we expected, for reasons I am going to cite below:

1- Muslims are extremely devoted to Islam. Every individual Muslims is as strongly attached to Islam as a priest or monk to Christianity, if not more. As it is known, priests and monks would rather die than give up Christianity. The most dangerous of such people are the Shiites in Iran. For they put down people who are not Shiites as disbelievers and foul people. Christians are like noxious dirt according to Shiites. Naturally, one would do one's best to get rid of dirt. I once asked a Shiite this: Why do you look on Christians as such? The answer I was given was this: "The Prophet of Islam was a very wise person. He put Christians under a spiritual oppression in order to make them find the right way by joining Allah's religion, Islam. As a matter of fact, it is a State policy to keep a person found dangerous under a spiritual oppression until he pledges obedience. The dirt I am speaking about is not material; it is a spiritual oppression which is not peculiar to Christians alone. It involves Sunnites and all disbelievers. Even our ancient Magian Iranian ancestors are foul according to Shiites."

I said to him: "Well! Sunnites and Christians believe in Allah, in Prophets, and in the Judgement Day, too; why should they be foul, then?" He replied, "They are foul for two reasons: They impute mendacity to our Prophet, Hadrat Muhammad may Allah protect us against such an act! (1) And we, in response to this atrocious imputation, follow the rule expressed in the saying, If a person torments you, you can torment him in return', and say to them: 'You are foul.' Second; Christians make offensive allegations about the Prophets of Allah. For instance, they say: Isa (Jesus) 'alaihis-salam' would take (hard) drinks. Because he was accursed, he was crucified."

In consternation, I said to the man that Christians did not say so. "Yes, they do," was the answer, "and you don't know. It is written so in the Holy Bible." I became quite. For the man was right in the first respect, if not in the second respect. I did not want to continue the dispute any longer. Otherwise they might be suspicious of me in an Islamic attire as I was. I therefore avoided such disputes.

2- Islam was once a religion of administration and authority. And Muslims were respected. It would be difficult to tell these respectable people that they are slaves now. Nor would it be possible to falsify the Islamic history and say to Muslims: The honor and respect you obtained at

one time was the result of some (favorable) conditions. Those days are gone now, and they will never come back.

3- We were very anxious that the Ottomans and Iranians might notice our plots and foil them. Despite the fact that these two States had already been debilitated considerably, we still did not feel certain because they had a central government with property, weaponry, and authority.

4- We were extremely uneasy about the Islamic scholars. For the scholars of Istanbul and Al-adh-har, the Iraqi and Damascene scholars were insurmountable obstacles in front of our purposes. For they were the kind of people who would never compromise their principles to the tiniest extent because they had turned against the transient pleasures and adornments of the world and fixed their eyes on the Paradise promised by Qur'an al-karim. The people followed them. Even the Sultan was afraid of them. Sunnites were not so strongly adherent to scholars as were Shiites. For Shiites did not read books; they only recognized scholars, and did not show due respect to the Sultan. Sunnites, on the other hand, read books, and respected scholars and the Sultan.

We therefore prepared a series of conferences. Yet each time we tried we saw with disappointment that the road was closed for us. The reports we received from our spies were always frustrating, and the conferences came to naught. We did not give up hope, though. For we are the sort of people who have developed the habit of taking a deep breath and being patient.

The Minister himself, the highest priestly orders, and a few specialists attended one of our conferences. There were twenty of us. Our conference lasted three hours, and the final session was closed without reaching a fruitful conclusion. Yet a priest said, "Do not worry! For the Messiah and his companions obtained authority only after a persecution that lasted three hundred years. It is hoped that, from the world of the unknown, he will cast an eye on us and grant us the good luck of evicting the unbelievers, (he means Muslims), from their centers, be it three hundred years later. With a strong belief and long-term patience, we must arm ourselves! In order to obtain authority, we must take possession of all sorts of media, try all possible methods. We must try to spread Christianity among Muslims. It will be good for us to realize our goal, even if it will be after centuries. For fathers work for their children."

A conference was held, and diplomats and religious men from Russia and France as well as from England attended. I was very lucky. I, too, attended because I and the Minister were in very good terms. In the conference, plans of breaking Muslims into groups and making them abandon their faith and bringing them round to belief (Christianizing them) like in Spain was discussed. Yet the conclusions reached were not as had been expected. I have written all the talks held in that conference in my book "Ila Malakut-il-Masih."

It is difficult to suddenly uproot a tree that has sent out its roots to the depths of the earth. But we must make hardships easy and overcome them. Christianity came to spread. Our Lord the Messiah promised us this. The bad conditions that the east and the west were in, helped Muhammad. Those conditions being gone, have taken away the nuisances (he means Islam) that accompanied them. We observe with pleasure today that the situation has changed completely. As a result of great works and endeavors of our ministry and other Christian governments Muslims are on the decline now. Christians, on the other hand, are gaining ascendancy. It is time we retook the places we lost throughout centuries. The powerful State of Great Britain pioneers this blessed task [of annihilating Islam].

PART TWO

In the Hijri year 1122, C.E. 1710, the Minister of Colonies sent me to Egypt, Iraq, Hijaz and Istanbul to act as a spy and to obtain information necessary and sufficient for the breaking up of Muslims. The Ministry appointed nine more people, full of agility and courage, for the same mission and at the same time. In addition to the money, information and maps we would need, we were given a list containing names of statesmen, scholars, and chiefs of tribes. I can never forget! When I said farewell to the secretary, he said, "The future of our State is dependent on your success. Therefore you should exert your utmost energy."

I set out on a voyage to Istanbul, the center of the Islamic caliphate. Besides my primary duty, I was to learn very well Turkish, the native language of the Muslims being there. I had already learned in London a considerable amount of Turkish, Arabic (the language of the Qur'an) and Persian, the Iranian language. Yet learning a language was quite different from speaking that language like its native speakers. While the former skill can be acquired in a matter of a few years, the latter requires a duration of time several times as long as this. I had to learn Turkish with all its subtleties lest the people should suspect me.

I was not anxious that they should suspect me. For Muslims are tolerant, open-hearted, benevolent, as they have learnt from their Prophet Muhammad 'alai-his-salam'. They are not skeptical like us. After all, at that time the Turkish government did not have an organization to arrest spies.

After a very tiresome voyage I arrived in Istanbul. I said my name was Muhammad and began to go to the mosque, Muslims' temple. I liked the way Muslims observed discipline, cleanliness and obedience. For a moment I said to myself: Why are we fighting these innocent people? Is this what our Lord the Messiah advised us? But I at once recovered from this diabolical [!] thought, and decided to carry out my duty in the best manner.

In Istanbul I met an old scholar named "Ahmad Effendi." With his elegant manners, open-heartedness, spiritual limpidity, and benevolence, none of our religious men I had seen could have equalled him. This person endeavored day and night to make himself like the Prophet Muhammad. According to him, Muhammad was the most perfect, the highest man. Whenever he mentioned his name his eyes would become wet. I must have been very lucky, for he did not even ask who I was or where I was from. He would address me as "Muhammad Effendi." He would answer my questions and treat me with tenderness and with compassion. For he considered me a guest who had come to Istanbul to work in Turkey and to live in the shadow of the Khalifa, the representative of the Prophet Muhammad. Indeed, this was the pretext I used to stay in Istanbul

One day I said to Ahmad Effendi: "My parents are dead. I don't have any brothers or sisters, and I haven't inherited any property. I came to the center of Islam to work for a living and to learn Qur'an al-karim and the Sunnat, that is, to earn both my worldly needs and my life in the Hereafter." He was very delighted with these words of mine, and said, "You deserve to be respected for these three reasons." I am writing down exactly what he said:

"1- You are a Muslim. All Muslims are brothers.

2- You are a guest. Rasulullah 'sall-allahu alaihi wa sallam' declared: 'Offer kind hospitality to your guests!'

3- You want to work. There is a hadith ash-Sharif stating that 'a person who works is beloved to Allah.' "

These words pleased me very much. I said to myself, "Would that there were such bright truths in Christianity, too! It's a shame there aren't any." What surprised me was the fact that Islam, such a noble religion as it was, was being degenerated in the hands of these conceited people who were quite unaware of what was going on in life.

I said to Ahmad Effendi that I wanted to learn Qur'an al-karim. He replied that he would teach me with pleasure, and began to teach me (Fatiha sura). He would explain the meanings as we read. I had great difficulty pronouncing some words. In two years' time I read through the whole Qur'an al-karim. Before each lesson he would make ablution himself and also command me to make ablution. He would sit towards the qibla (Kaba) and then begin teaching.

What Muslims call ablution consisted of a series of washings, as follows:

1) Washing the face;

2) Washing the right arm from fingers to elbows;

3) Washing the left arm from fingers to elbows;

4) Making masah of (moistening both hands and rubbing them gently on) the head, backs of ears, (back of) neck;

5) Washing both feet.

Having to use the miswak vexed me very much. "Miswak" is a twig with which they (Muslims) clean their mouth and teeth. I thought this piece of wood was harmful for the mouth and teeth. Sometimes it would hurt my mouth and cause bleeding. Yet I had to use it. For, according to them, using the "miswak" was a muakkad sunnat of the Prophet. They said this wood was very useful. Indeed, the bleeding of my teeth came to an end. And the foul breath that I had till that time, and which most British people have, was gone.

During my stay in Istanbul I spent the nights in a room I had rented from a man responsible for the service in a mosque. This servant's name was "Marwan Effendi". Marwan is the name of one of the Sahaba (Companions) of the Prophet Muhammad. The servant was a very nervous man. He would boast about his name and tell me that if I should have a son in the future I should "name him Marwan, because Marwan is one of Islam's greatest warriors."

"Marwan Effendi" would prepare the evening dinner. I would not go to work on Friday, a holiday for Muslims. On the other days of the week I worked for a carpenter named Khalid, being paid on a weekly basis. Because I worked part time, from morning till noon, that is, he would give me half the wage he gave the other employees. This carpenter would spend much of his free time telling about the virtues of "Khalid bin Walid." Khalid bin Walid, one of the Sahaba of the Prophet Muhammad, is a great mujahid (a warrior for Islam). He accomplished various Islamic conquests. Yet his (Khalid bin Walid's) dismissal from office by 'Umar bin Hattab during the latter's caliphate chafed the carpenter's heart (2).

"Khalid", the carpenter for whom I worked, was an immoral and extremely neurotic person. He somehow trusted me very much. I do not know why, but perhaps it was because I always obeyed him. He ignored the Shariat (Islam's commandments) in his secret manners. Yet when he was with his friends he would display obedience to the commandments of the Shariat. He would attend the Friday prayers, but I am not sure about the other (daily) prayers.

I would have breakfast in the shop. After work I would go to the mosque for noon prayer and would stay there till afternoon prayer. After the afternoon prayer I would go to Ahmad Effendi's place, where he would teach me such lessons as (reading) Qur'an al-karim, Arabic and Turkish languages for two hours. Every Friday I would give him my weekly earnings because he taught me very well. Indeed, he taught me very well how to read Qur'an al-karim, requirements of the Islamic religion and the subtleties of Arabic and Turkish languages.

When "Ahmad Effendi" knew that I was single, he wanted to marry me to one of his daughters. I refused his offer. But he insisted, saying that marriage is a sunnat of the Prophet's and the Prophet had stated that "A person who turns away from my sunnat is not with me." Apprehending that this event might put an end to our personal dealings, I had to lie to him, saying that I lacked sexual power. Thus I ensured the continuance of our acquaintance and friendship.

When my two-year stay in Istanbul was over, I told "Ahmad Effendi" I wanted to go back home. He said, "No, don't go. Why are you going? You can find anything you might look for in Istanbul. Allahu ta'ala has given both the religion and the world at the same time in this city. You say that your parents are dead and you have no brothers or sisters. Why don't you settle down in Istanbul?..." "Ahmad Effendi" had formed a compulsive dependence upon my company. For this reason he did not want to part company with me and insisted that I should make my home in Istanbul. But my patriotic sense of duty compelled me to go back to London, to deliver a detailed report concerning the center of the caliphate, and to take new orders.

Throughout my stay in Istanbul I sent reports of my observations monthly to the Ministry of Colonies. I remember asking in one of my reports what I was to do should the person I was working for ask me to practice sodomy with him. The reply was: You can do it if it will help you attain your goal. I was very much indignant over this answer. I felt as if the whole world had fallen down on my head. I already knew that this vicious deed was very common in England. Yet it had never occurred to me that my superiors would command me to commit it. What could I do? I had no other way than to empty the drug to the dregs. So I kept quiet and went on with my duty.

As I said farewell to "Ahmad Effendi", his eyes became wet and he said to me, "My son! May Allahu ta'ala be with you! If you should come back to Istanbul and see that I am dead, remember me. Say the (sura) Fatiha for my soul! We will meet on the Judgement Day in front of 'Rasulullah'." Indeed, I felt very sad, too; so much so that I shed warm tears. However, my sense of duty was naturally stronger.

PART THREE

My friends had returned to London before I did and they had already received new commands from the Ministry. I, too, was given new commands upon returning. Unfortunately, only six of us were back.

One of the other four people, the secretary said, had become a Muslim and remained in Egypt. Yet the secretary was still glad because, he said, he (the person who had remained in Egypt) had not betrayed any secrets. The second one had gone to Russia and remained there. He was Russian in origin. The secretary was very sorry about him, not because he had gone back to his homeland, but because perhaps he had been spying on the Ministry of Colonies for Russia and had gone back home because his mission had been over. The third one, as the secretary related, had died of plague in a town named "Imara" in the neighborhood of Baghdad. The fourth person had been traced by the Ministry up to the city of San'a in the Yaman and they had received his reports for one year, and thereafter his reporting had come to an end and no trail of him had been found despite all sorts of efforts. The Ministry put down the disappearance of these four men as a catastrophe. For we are a nation with great duties versus a small population. We therefore do very fine calculations on every man.

After a few of my reports, the secretary held a meeting to scrutinize the reports given by four of us. When my friends submitted their reports pertaining to their tasks, I, too, submitted my report. They took some notes from my report. The Minister, the secretary, and some of those who attended the meeting praised my work. Nevertheless I was the third best. The first grade was won by my friend "George Belcoude", and "Henry Fanse" was the second best.

I had doubtlessly been greatly successful in learning Turkish and Arabic languages, the Qur'an and the Shariat. Yet I had not managed to prepare for the Ministry a report revealing the weak aspects of the Ottoman Empire. After the two-hour meeting, the secretary asked me the reason for my failure. I said, "My essential duty was to learn languages and the Qur'an and the Shariat. I could not spare time for anything in addition. But I shall please you this time if you trust me." The secretary said I was certainly successful but he wished I had won the first grade. (And he went on):

"O Hempher, your next mission comprises these two tasks:

1- To discover Muslims' weak points and the points through which we can enter their bodies and disjoin their limbs. Indeed, this is the way to beat the enemy.

2- The moment you have detected these points and done what I have told you to, [in other words, when you manage to sow discord among Muslims and set them at loggerheads with one another], you will be the most successful agent and earn a medal from the Ministry."

I stayed in London for six months. I married my paternal first cousin, 'Maria Shvay". At that time I was 22 years old, and she was 23. 'Maria Shvay was a very pretty girl, with average intelligence and an ordinary cultural background. The happiest and the most cheerful days of my life were those that I spent with her. My wife was pregnant. We were expecting our new guest, when I received the message containing the order that I should leave for Iraq.

Receiving this order at a time while I was awaiting the birth of my son made me sad. However, the importance I attached to my country, doubled with my ambition to attain fame by being chosen the best one among my colleagues, was above my emotions as a husband and as a father. So I accepted the task without hesitation. My wife wanted me to postpone the mission till after the child's birth. Yet I ignored what she said. We were both weeping as we said farewell to each other. My wife said, "Don't stop writing to me! I shall write you letters about our new home, which is as valuable as gold." These words of hers stirred up storms in my heart. I almost cancelled the travel. Yet I managed to take control of my emotions. Extending my farewell to her, I left for the ministry to receive the final instructions.

Six months later I found myself in the city of Basra, Iraq. The city people were partly Sunnite and partly Shiite. Basra was a city of tribes with a mixed population of Arabs, Persians and a relatively small number of Christians. It was the first time in my life that I met with the Persians. By the way, let me touch upon Shiism and Sunnism.

Shiites say that they follow 'Ali bin Abu Talib, who was the husband of Muhammad's 'alaihis-salam' daughter Fatima and at the same time Muhammad's 'alaihis-salam' paternal first cousin. They say that Muhammad 'alaihis-salam' appointed Ali, and the twelve imams, 'Ali's descendants to succeed him as the Khalifa.

In my opinion, the Shiis are right in the matter pertaining to the caliphate of 'Ali, Hasan, and Husain. For, as far as I understand from the Islamic history, Ali was a person with the distinguished and high qualifications required for caliphate. Nor do I find it alien for Muhammad 'alaihis-salam' to have appointed Hasan and Husain as Khalifas. What makes me suspect, however, is Muhammad's 'alaihis-salam' having appointed Husain's son and eight of his grandsons as Khalifas. For Husain was a child at Muhammad's 'alaihis-salam' death. How did he

know he would have eight grandsons. If Muhammad 'alaihis-salam' was really a Prophet, it was possible for him to know the future by being informed by Allahu ta'ala, as the Messiah had divined about the future. Yet Muhammad's 'alaihis-salam' prophethood is a matter of doubt to us Christians.

Muslims say that "There are many proofs for Muhammad's 'alaihis-salam' prophethood. One of them is the Qur'an (Koran)." I have read the Qur'an. Indeed, it is a very high book. It is even higher than the Torah (Taurah) and the Bible. For it contains principles, regulations, moral rules, etc.

It has been a wonder to me how an illiterate person such as Muhammad 'alaihis-salam' could have brought such a lofty book, and how could he have had all those moral, intellectual and personal qualifications which could not be possessed even by a man who has read and traveled very much. I wonder if these facts were the proofs for Muhammad's 'alaihis-salam' prophethood?

I always made observations and research in order to elicit the truth about Muhammad's 'alaihis-salam' prophethood. Once I brought out my interest to a priest in London. His answer was fanatical and obdurate, and was not convincing at all. I asked Ahmad Effendi several times when I was in Turkey, yet I did not receive a satisfactory answer from him, either. To tell the truth, I avoided asking Ahmad Effendi questions directly related to the matter lest they should become suspicious about my espionage.

I think very much of Muhammad 'alaihis-salam'. No doubt, he is one of Allah's Prophets about whom we have read in books. Yet, being a Christian, I have not believed in his prophethood yet. It is doubtless that he was very much superior to geniuses.

The Sunnites, on the other hand, say that "After the Prophet's passing away, Muslims considered Abu Bakr and 'Umar and 'Uthman and 'Ali suitable for the caliphate."

Controversies of this sort exist in all religions, most abundantly in Christianity. Since both 'Umar and 'Ali are dead today, maintaining these controversies would serve no useful purpose. To me, if Muslims are reasonable, they should think of today, not of those very old days (3).

One day in the Ministry of Colonies I made a reference to the difference between the Sunnites and the Shiites, saying, "If Muslims knew something about life, they would resolve this Shiite-Sunnite difference among themselves and come together." Someone interrupted me and remonstrated, "Your duty is to provoke this difference, not to think of how to bring Muslims together."

Before I set out for my travel to Iraq, the secretary said, "O Hempher, you should know that there has been natural differences among human beings since God created Abel and Cain. These controversies shall continue until the return of the Messiah. So is the case with racial, tribal, territorial, national, and religious controversies.

"Your duty this time is to diagnose these controversies well and to report to the ministry. The more successful you are in aggravating the differences among Muslims the greater will be your service to England.

"We, the English people, have to make mischief and arouse schism in all our colonies in order that we may live in welfare and luxury. Only by means of such instigations will we be able to demolish the Ottoman Empire. Otherwise, how could a nation with a small population bring another nation with a greater population under its sway? look for the mouth of the chasm with all your might, and get in as soon as you find it. You should know that the Ottoman and Iranian Empires have reached the nadir of their lives. Therefore, your first duty is to instigate the people against the administration! History has shown that 'The source of all sorts of revolutions is public

rebellions.' When the unity of Muslims is broken and the common sympathy among them is impaired, their forces will be dissolved and thus we shall easily destroy them."

PART FOUR

When I arrived in Basra, I settled in a mosque. The imam of the mosque was a Sunnite person of Arabic origin named Shaikh 'Umar Tai. When I met him I began to chat with him. Yet he suspected me at the very beginning and subjected me to a shower of questions. I managed to survive this dangerous chat as follows: "I am from Turkey's Igdir region. I was a disciple of Ahmad Effendi of Istanbul. I worked for a carpenter named Khalid (Halid)." I gave him some information about Turkey, which I had acquired during my stay there. Also, I said a few sentences in Turkish. The imam made an eye signal to one of the people there and asked him if I spoke Turkish correctly. The answer was positive. Having convinced the imam, I was very happy. Yet I was wrong. For a few days later, I saw to my disappointment that the imam suspected that I was a Turkish spy. Afterwards, I found out that there was some disagreement and hostility between him and the governor appointed by the (Ottoman) Sultan.

Having been compelled to leave Shaikh 'Umar Effendi's mosque, I rented a room in an inn for travelers and foreigners and moved there. The owner of the inn was an idiot named Murshid Effendi. Every morning he would disturb me by knocking hard at my door to wake me up as soon as the adhan for morning prayer was called. I had to obey him. So I would get up and perform the morning prayer. Then he would say, "You shall read Qur'an-al karim after morning prayer." When I told him that it was not fard (an act commanded by Islam) to read Qur'an al-karim and asked him why he should insist so much, he would answer, "Sleeping at this time of day will bring poverty and misfortune to the inn and the inmates." I had to carry out this command of his. For he said otherwise he would send me out of the inn. Therefore, as soon as the adhan was called, I would perform morning prayer and then read Qur'an al-karim for one hour.

One day Murshid Effendi came to me and said, "Since you rented this room misfortunes have been befalling me. I put it down to your ominousness. For you are single. Being single (unmarried) portends ill omen. You shall either get married or leave the inn." I told him I did not have property enough to get married. I could not tell him what I had told Ahmad Effendi. For Murshid Effendi was the kind of person who would undress me and examine my genitals to see whether I was telling the truth.

When I said so, Murshid Effendi reproved me, saying, "What a weak belief you have! Haven't you read Allah's ayat purporting, If they are poor, Allahu ta'ala will make them rich with His kindness'? (4)" I was stupefied. At last I said, "All right, I shall get married. But are you ready to provide the necessary money? Or can you find a girl who will cost me little?"

After reflecting for a while, Murshid Effendi said, "I don't care! Either get married by the beginning of Rajab month, or leave the inn." There were only twenty-five days before the beginning of the month of Rajab.

Incidentally, let me mention the Arabic months; Muharram, Safar, Rabi'ul-awwal, Rabi'ul-akhir, Jemaziy-ul-awwal, Jemaziy-ul-akhir, Rajab, Shaban, Ramadan, Shawwal, Zilqada, Zilhijja. Their months are neither more than thirty days, nor below twenty-nine. They are based on lunar calculations.

Taking a job as an assistant to a carpenter, I left Murshid Effendi's inn. We made an agreement on a very low wage, but my lodging and food were to be at the employer's expense. I moved my

belongings to the carpenter's shop well before the month of Rajab. The carpenter was a manly person. He treated me as if I were his son. He was a Shiite from Khorassan, Iran, and his name was Abd-ur- Rida. Taking the advantage of his company, I began to learn Persian. Every afternoon Iranian Shiites would meet at his place and talk on various subjects from politics to economy. Most often than not they would speak ill of their own government and also of the Khalifa in Istanbul. Whenever a stranger came in they would change the subject and begin to talk on personal matters.

They trusted me very much. However, as I found out later on, they though I was an Azarbaijani because I spoke Turkish.

From time to time a young man would call at our carpenter's shop. His attirement was that of a student doing scientific research, and he understood Arabic, Persian, and Turkish. His name was Muhammad bin Abd-ul-wahhab Najdi. This youngster was an extremely rude and very nervous person. While abusing the Ottoman government very much, he would never speak ill of the Iranian government. The common ground which made him and the shop-owner Abd-ur-Rida so friendly was that both were inimical towards the Khalifa in Istanbul. But how was it possible that this young man, who was a Sunni, understood Persian and was friends with Abd-ur-Rida, who was a Shii? In this city Sunnites pretended to be friendly and even brotherly with Shiites. Most of the city's inhabitants understood both Arabic and Persian. And most people understood Turkish as well.

Muhammad of Najd was a Sunni outwardly. Although most Sunnites censured Shiites, in fact, they say that Shiites are disbelievers this man never would revile Shiites. According to Muhammad of Najd, there was no reason for Sunnites to adapt themselves to one of the four Madhhabs; he would say, "Allah's Book does not contain any evidence pertaining to these Madhhabs." He purposefully ignored the ayat al-karimas in this subject and slighted the hadith ash-Sharifs.

Concerning the matter of four Madhhabs: A century after the death of their Prophet Muhammad 'alaihis- salam', four scholars came forward from among Sunnite Muslims: Abu Hanifa, Ahmad bin Hanbal, Malik bin Anas, and Muhammad bin Idris Shafi'i. Some Khalifas forced the Sunnites to imitate one of these four scholars. They said no one except these four scholars could do ijtihad in Qur'an al-karim or in the Sunnat. This movement closed the gates of knowledge and understanding to Muslims. This prohibition of ijtihad is considered to have been the reason for Islam's standstill.

Shiites exploited these erroneous statements to promulgate their sect. The number of Shiites was smaller than one-tenth that of Sunnites. But now they have increased and become equal with Sunnites in number. This result is natural. For ijtihad is like a weapon. It will improve Islam's fiqh and renovate the understanding of Qur'an al-karim and Sunnat. Prohibition of ijtihad, on the other hand, is like a rotten weapon. It will confine the Madhhab within a certain framework. And this, in its turn, means to close the gates of inference and to disregard the time's requirements. If your weapon is rotten and your enemy is perfect, you are doomed to be beaten by your enemy sooner or later. I think, the clever ones of the Sunnites will reopen the gate of ijtihad in future. If they do not do this, they will become the minority and the Shiites will receive a majority in a few centuries.

[However, the imams (leaders) of the four Madhhabs hold the same creed, the same belief. There is no difference among them. Their difference is only in worships. And this, in turn, is a facility for Muslims. The Shiites, on the other hand, parted into twelve sects, thus becoming a rotten weapon. There is detailed information in this respect in the book Milal wa Nihal].

The arrogant youngster, Muhammad of Najd, would follow his nafs (his sensuous desires) in understanding the Qur'an and the Sunnat. He would completely ignore the views of scholars, not only those of the scholars of his time and the leaders of the four Madhhabs, but also those of the notable Sahabis such as Abu Bakr and 'Umar. Whenever he came across a Koranic (Qur'an) verse which he thought was contradictory with the views of those people, he would say, "The Prophet said: I have left the Qur'an and the Sunnat for you.' He did not say, I have left the Qur'an, the Sunnat, the Sahaba, and the imams of Madhhabs for you (5).' Therefore, the thing which is fard is to follow the Qur'an and the Sunnat no matter how contrary they may seem to be to the views of the Madhhabs or to the statements of the Sahaba and scholars (6)."
During a dinner conversation at Abd-ur-Rida's place, the following dispute took place between Muhammad of Najd and a guest from Kum, a Shiite scholar named Shaikh Jawad:
Shaikh Jawad. Since you accept that 'Ali was a mujtahid, why don't you follow him like Shiites?
Muhammad of Najd Ali is no different from 'Umar or other Sahabis. His statements cannot be of a documentary capacity. Only the Qur'an and the Sunnat are authentic documents. [The fact is that statements made by any of the Ashab-i kiram are of a documentary capacity. Our Prophet commanded us to follow any one of them (7)].
Shaikh Jawad Since our Prophet said, "I am the city of knowledge, and 'Ali is its gate," shouldn't there be difference between 'Ali and the other Sahaba?
Muhammad of Najd, If 'Ali's statements were of a documentary capacity, would not the Prophet have said, "I have left you the Qur'an, the Sunnat, and 'Ali"?
Shaikh Jawad Yes, we can assume that he (the Prophet) said so. For the stated in a hadith ash-Sharif, "I leave (behind me) Allah's Book and my Ahl al-bayt." And 'Ali, in his turn, is the greatest member of the Ahl al-bayt.
Muhammad of Najd denied that the Prophet had said so.
Shaikh Jawad confuted Muhammad of Najd with convincing proofs.
However, Muhammad of Najd objected to this and said, "You assert that the Prophet said, I leave you Allah's Book and my Ahl al-bayt." Then, what has become of the Prophet's Sunnat?"
Shaikh Jawad. The Sunnat of the Messenger of Allah is the explanation of the Qur'an. The Messenger of Allah said, "I leave (you) Allah's Book and my Ahl al-bayt." The phrase 'Allah's Book' includes the 'Sunnat', which is an explanation of the former.
Muhammad of Najd. Inasmuch as the statements of the Ahl al-bayt are the explanations of the Qur'an, why should it be necessary to explain it by hadiths?
Shaikh Jawad When hadrat Prophet passed away, his Ummat (Muslims) considered that there should be an explanation of the Qur'an which would satisfy the time's requirements. It was for this reason that hadrat Prophet commanded his Ummat to follow the Qur'an, which is the original, and his Ahl al-bayt, who were to explain the Qur'an in a manner to satisfy the time's requirements.
I liked this dispute very much. Muhammad of Najd was motionless in front of Shaikh Jawad, like a house-sparrow in the hands of a hunter.
Muhammad of Najd was the sort I had been looking for. For his scorn for the time's scholars, his slighting even the (earliest) four Khalifas, his having an independent view in understanding the Qur'an and the Sunnat were his most vulnerable points to hunt and obtain him. So different this conceited youngster was from that Ahmad Effendi who had taught me in Istanbul! That scholar, like his predecessors, was reminiscent of a mountain. No power would be able to move him. Whenever he mentioned the name of Abu Hanifa, he would stand up, go and make ablution.

Whenever he meant to hold the book of Hadith named Bukhari, he would, again, make ablution. The Sunnis trust this book very much.

Muhammad of Najd, on the other hand, disdained Abu Hanifa very much. He would say, "I know better than Abu Hanifa did (8)." In addition, according to him, half of the book of Bukhari was wrong (9).

[As I was translating these confessions of Hempher's into Turkish (10), I remembered the following event: I was a teacher in a high school. During a lesson one of my students asked, "Sir, if a Muslim is killed in a war, will he become a martyr?" "Yes, he will," I said. "Did the Prophet say so?" "Yes, he did." "Will he become a martyr if he is drowned in sea, too?" "Yes," was my answer. "And in this case he will attain more thawab." Then he asked, "Will he become a martyr if he falls down from an aeroplane?" "Yes, he will," I said. "Did our Prophet state these, too?" "Yes, he did." Upon this, he smiled in a triumphant air and said, "Sir! Were there aeroplanes in those days?" My answer to him was as follows: "My son! Our Prophet has ninety-nine names. Each of his names stands for a beautiful attribute he was endowed with. One of his names is Jami'ul-kalim. He would state many facts in one word. For example, he said, 'He who falls from a height will become a martyr.' " The child admitted this answer of mine with admiration and gratitude. By the same token, Qur'an al-karim and hadith ash-Sharifs contain many words, rules, commandments and prohibitions each of which denotes various other meanings. The scientific work carried on to explore these meanings and to apply the right ones to the right cases, is called Ijtihad. Performing ijtihad requires having profound knowledge. For this reason, the Sunnis prohibited ignorant people from doing ijtihad. This does not mean to prohibit ijtihad. After the fourth century of the Hegiral Era, no scholars were educated so highly as to reach the grade of an absolute mujtahid [scholar profoundly learned (enough to perform ijtihad)]; therefore, no one performed ijtihad, which in turn naturally meant the closure of the gates of ijtihad. Towards the end of the world, Isa (Jesus) 'alaihis-salam' shall descend from heaven and Mahdi (the expected Islamic hero) shall appear; these people shall perform ijtihad.

Our Prophet 'sall-allahu alaihi wa sallam' stated, "After me Muslims shall part into seventy-three groups. Only one of these groups shall enter Paradise." When he was asked who were to be in that group, he answered, "Those who adapt themselves to me and my Ashab." In another hadith ash-Sharif he stated, "My Ashab are like celestial stars. You will attain hidayat if you follow any one of them!" In other words, he said, "You will attain the way leading to Paradise." A Jew of Yaman, Abdullah bin Saba, by name, instigated hostility against the Ashab among Muslims. Those ignorant people who believed this Jew and bore enmity against the Ashab were called Shii (Shiite). And people who obeyed the hadith-Sharifs, loved and followed the Ashab al-kiram were called Sunni (Sunnite).]

I established a very intimate friendship with Muhammad bin Abd-ul-wahhab of Najd. I launched a campaign of praising him everywhere. One day I said to him: "You are greater than 'Umar and 'Ali. If the Prophet were alive now, he would appoint you as his Khalifa instead of them. I expect that Islam will be renovated and improved in your hands. You are the only scholar who will spread Islam all over the world."

Muhammad the son of Abd-ul-wahhab and I decided to make a new interpretation of the Qur'an; this new interpretation was to reflect only our points of view and would be entirely contrary to those explanations made by the Sahaba, by the imams of Madhhabs and by the mufassirs (deeply learned scholars specialized in the explanation of the Qur'an). We were reading the Qur'an and talking on some of the ayats. My purpose in doing this was to mislead Muhammad. After all, he

was trying to present himself as a revolutionist and would therefore accept my views and ideas with pleasure so that I should trust him all the more.
On one occasion I said to him, "Jihad (fighting, struggling for Islam) is not fard."
He protested, "Why shouldn't it be despite Allah's commandment, 'Make war against unbelievers (11).'?"
I said, "Then why didn't the Prophet make war against the munafiqs despite Allah's commandment, 'Make Jihad against unbelievers and munafiqs. (12)'?" [On the other hand, it is written in Mawahibu ladunniyya that twenty- seven Jihads were performed against unbelievers. Their swords are exhibited in Istanbul's museums. Munafiqs would pretend to be Muslims. They would perform namaz with the Messenger of Allah in the Masjid an-Nabawi during the days. Rasulullah 'sall-allahu alaihi wasallam' knew them. Yet he did not say, " You are a munafiq," to any of them. If he had made war against them and killed them, people would say, "Muhammad 'alaihis- salam' killed people who believed in him." Therefore he made verbal Jihad against them. For Jihad, which is fard, is performed with one's body and/or with one's property and/or with one's speech. The ayat al-karima quoted above commands to perform Jihad against unbelievers. It does not define the type of the Jihad to be performed. For Jihad against unbelievers must be performed by fighting, and Jihad against munafiqs is to be performed by preaching and advice. This ayat al-karima covers these types of Jihad].
He said, "The Prophet made Jihad against them with his speech."
I said, "Is the Jihad which is fard (commanded), the one which is to be done with one's speech?"
He said, "Rasulullah made war against the unbelievers."
I said, "The Prophet made war against the unbelievers in order to defend himself. For the unbelievers intended to kill him."
He nodded.
At another time I said to him, "Mut'a nikah (13) is permissible."
He objected, "No, it is not."
I said, "Allah declares, In return for the use you make of them, give them the mahr you have decided upon'." (14)
He said, "'Umar prohibited two examples of mut'a practice existent in his time and said he would punish anyone who practiced it."
I said, "You both say that you are superior to 'Umar and follow him. In addition, 'Umar said he prohibited it though he knew that the Prophet had permitted it (15). Why do you leave aside the Prophet's word and obey 'Umar's word?"
He did not answer. I knew that he was convinced. I sensed that Muhammad of Najd desired a woman at that moment; he was single. I said to him, "Come on, let us each get a woman by mut'a nikah. We will have a good time with them. He accepted with a nod. This was a great opportunity for me, so I promised to find a woman for him to amuse himself. My aim was to ally the timidity he had about people. But he stated it a condition that the matter be kept as a secret between us and that the woman not even be told what his name was. I hurriedly went to the Christian women who had been sent forth by the Ministry of Colonies with the task of seducing the Muslim youth there. I explained the matter to one of them. She accepted to help, so I gave her the nickname Safiyya. I took Muhammad of Najd to her house. Safiyya was at home, alone. We made a one-week marriage contract for Muhammad of Najd, who gave the woman some gold in the name of "Mahr." Thus we began to mislead Muhammad of Najd, Safiyya from within, and I from without.

Muhammad of Najd was thoroughly in Safiyya's hands now. Besides, he had tasted the pleasure of disobeying the commandments of the Shariat under the pretext of freedom of ijtihad and ideas. The third day of the mut'a nikah I had a long dispute with him over that hard drinks were not haram (forbidden by Islam). Although he quoted many ayats and hadiths showing that it was haram to have hard drinks, I cancelled all of them and finally said, "It is a fact that Yazid and the Umayyad and Abbasid Khalifas had hard drinks. Were they all miscreant people and you are the only adherent of the right way? They doubtless knew the Qur'an and the Sunnat better than you do. They inferred from the Qur'an and the Sunnat that the hard drink is makruh, not haram. Also, it is written in Jewish and Christian books that alcohol is mubah (permitted). All religions are Allah's commandments. In fact, according to a narrative, 'Umar had hard drinks until the revelation of the ayat, 'You have all given it up, haven't you (16)?" If it had been haram, the Prophet would have chastised him. Since the Prophet did not punish him, hard drink is halal." [The fact is that 'Umar 'radi-allahu anh' used to take hard drinks before they were made haram. He never drank after the prohibition was declared. If some of the Umayyad and Abbasid Khalifas took alcoholic drinks, this would not show that drinks with alcohol are makruh. It would show that they were sinners, that they committed haram. For the ayat al-karima quoted by the spy, as well as other ayat al-karimas and hadith ash-Sharifs, shows that drinks with alcohol are haram. It is stated in Riyad-un-nasihin, "Formerly it was permissible to drink wine. Hadrat 'Umar, Sad ibni Waqqas, and some other Sahabis used to drink wine. Later the two hundred and nineteenth ayat of Baqara sura was revealed to declare that it was a grave sin. Sometime later the forty-second ayat of Nisa sura was revealed and it was declared, 'Do not approach the namaz when you are drunk!'" Eventually, the ninety-third ayat of Maida sura came and wine was made haram. It was stated as follows in hadith-i- Sharifs: "If something would intoxicate in case it were taken in a large amount, it is haram to take it even in a small amount." and "Wine is the gravest of sins." and "Do not make friends with a person who drinks wine! Do not attend his funeral (when he dies)! Do not form a matrimonial relationship with him!" and "Drinking wine is like worshipping idols." and "May Allahu ta'ala curse him who drinks wine, sells it, makes it, or gives it."]

Muhammad of Najd said, "According to some narratives, 'Umar drank alcoholic spirits after mixing it with water and said it was not haram unless it had an intoxicating effect. 'Umar's view is correct, for it is declared in the Qur'an, 'The devil wants to stir up enmity and grudge among you and to keep you from doing dhikr of Allah and from namaz by means of drinks and gambling. You will give these up now, won't you (17)?' Alcoholic spirits will not cause the sins defined in the ayat when it does not intoxicate. Therefore, hard drinks are not haram when they don't have an intoxicating effect (18)."

I told Safiyya about this dispute we had on drinks and instructed her to make him drink a very strong spirit. Afterwards, she said, "I did as you said and made him drink. He danced and united with me several times that night." From them on Safiyya and I completely took control of Muhammad of Najd. In our farewell talk the Minister of Colonies had said to me, "We captured Spain from the disbelievers [he means Muslims] by means of alcohol and fornication. Let us take all our lands back by using these two great forces again." Now I know how true a statement it was.

One day I broached the topic of fasting to Muhammad of Najd: "It is stated in the Qur'an, 'Your fasting is more auspicious for you (19).' It is not stated that fasting is fard (a plain commandment). Then, fasting is sunnat, not fard, in the Islamic religion." He protested and said, "Are you trying to lead me out of my faith?" I replied, "One's faith consists of the purity of one's heart, the salvation of one's soul, and not committing a transgression against others' rights. Did

not the Prophet state, 'Faith is love'? Did not Allah declare in Qur'an al-karim, 'Worship thine Rab (Allah) until yaqin (20) comes to thee (21)'? Then, when one has attained yaqin pertaining to Allah and the Day of Judgement and beautified one's heart and purified one's deeds, one will become the most virtuous of mankind." He shook his head in reply to these words of mine.

Once I said to him, "Namaz is not fard." "How is it not fard?" "Allah declares in the Qur'an, 'Perform namaz to remember Me (22).' Then, the aim of namaz is to remember Allah. Therefore, you might as well remember Allah without performing namaz."

He said, "Yes. I have heard that some people do dhikr of Allah instead of performing namaz (23).' I was very much pleased with this statement of his. I tried hard to develop this notion and capture his heart. Then I noticed that he did not attach much importance to namaz and was performing it quite sporadically. He was very negligent especially with the morning prayer. For I would keep him from going to bed by talking with him until midnight. So he would be too exhausted to get up for morning prayer.

I began to pull down the shawl of belief slowly off the shoulders of Muhammad of Najd. One day I wanted to dispute with him about the Prophet, too. "From now on, if you talk with me on these topics, our relation will be spoilt and I shall put an end to my friendship with you." Upon this I gave up speaking about the Prophet for fear of ruining all my endeavors once and for all.

I advised him to pursue a course quite different from those of Sunnites and Shiites. He favored this idea of mine. For he was a conceited person. Thanks to Safiyya, I put an halter on him.

On one occasion I said, "I have heard that the Prophet made his Ashab brothers to one another. Is it true?" Upon his positive reply, I wanted to know if this Islamic rule was temporary or permanent. He explained, "It is permanent. For the Prophet Muhammad's halal is halal till the end of the world, and his haram is haram till the end of the world." Then I offered him to be my brother. So we were brothers.

From that day on I never left him alone. We were together even in his travels. He was very important for me. For the tree that I had planted and grown, spending the most valuable days of my youth, was now beginning to yield its fruit.

I was sending monthly reports to the Ministry of Colonies in London. The answers I received were very encouraging and reassuring. Muhammad of Najd was following the path I had drawn for him.

My duty was to imbue him with feelings of independence, freedom and skepticism. I always praised him, saying that a brilliant future was awaiting him.

One day I fabricated the following dream: "Last night I dreamed of our Prophet. I addressed him with the attributes I had learnt from hodjas. He was seated on a dais. Around him were scholars that I did not know. You entered. Your face was as bright as haloes. You walked towards the Prophet, and when you were close enough the Prophet stood up and kissed between your both eyes. He said, 'You are my namesake, the heir to my knowledge, my deputy in worldly and religious matters.' You said, 'O Messenger of Allah! I am afraid to explain my knowledge to people.' 'You are the greatest. Don't be afraid,' replied the Prophet."

Muhammad bin Abd-ul-Wahhab was wild with joy when he heard the dream. He asked several times if what I had told him was true, and received a positive answer each time he asked. Finally he was sure I had told him the truth. I think, from then on, he was resolved to publicize the ideas I had imbued him with and to establish a new sect (24).

PART FIVE

It was on one of those days when Muhammad of Najd and I had become very intimate friends that I received a message from London ordering me to leave for the cities of Karbala and Najaf, the two most popular Shiite centers of knowledge and spirituality. So I had to put an end to my company with Muhammad of Najd and leave Basra. Yet I was happy because I was sure that this ignorant and morally depraved man was going to establish a new sect, which in turn would demolish Islam from within, and that I was the composer of the heretical tenets of this new sect.

'Ali, the fourth Khalifa of the Sunnites, and the first one according to the Shiites, was buried in Najaf. The city of Kufa, which was a distance of one fersah (league), i.e., an hour's walk from Najaf, was the capital of 'Ali's caliphate. When 'Ali was killed, his sons Hasan and Husain buried him outside Kufa at a place called Najaf today. In the course of time, Najaf began to grow, while Kufa gradually fell into decay. The Shiite men of religion came together in Najaf. Houses, markets, madrasas (Islamic schools and universities) were built.

The Khalifa in Istanbul was kind and generous to them for the following reasons:

1- The Shiite administration in Iran was supporting the Shiites. The Khalifa's interfering with them would cause tension between the states, which in turn could lead to warfare.

2- The inhabitants of Najaf included a number of armed tribes supporting the Shiites. Although they did not have much significance in terms of weaponry and organization, it would be unwise for the Khalifa to run the risk of getting into trouble with them.

3- The Shiites in Najaf had authority over the Shiites all over the world, particularly those in Africa and India. If the Khalifa disturbed them, all the Shiites would rise against him.

Husain bin 'Ali, the Prophet's grandson, i.e., his daughter Fatima's son, was martyred in Karbala. The people of Iraq had sent for Husain in Medina and invited him to Iraq to elect him their Khalifa. Husain and his family were in the territory called Karbala when the Iraqis gave up their former intention and, acting upon the order given by Yazid bin Muawiya, the Umayyad Khalifa living in Damascus, set out with the intention of arresting him. Husain and his family put up a heroic last-ditch fight against the Iraqi army. The battle ended in their death, so the Iraqi army was the winning side. Since that day, the Shiites have accepted Karbala as their spiritual center, so that Shiites from all over the world come here and form such a huge crowd that our religion of Christianity does not have a likeness to it.

Karbala, a Shiite city, contains Shiite madrasas. This city and Najaf support each other. Upon receiving the order to go to these two cities, I left Basra for Baghdad, and thence to a city named 'Hulla' situated alongside the Euphrates.

The Tigris and Euphrates come from Turkey, cut through Iraq, and flow into the Persian Gulf. Iraq's agriculture and welfare are due to these two rivers.

When I was back in London, I proposed to the Ministry of Colonies that a project could be drawn up to change the beds of these two rivers in order to make Iraq accept our proposals. When the water was cut off, Iraq would have to satisfy our demands.

From Hulla to Najaf I traveled in the guise of an Azarbaijani tradesman. Establishing close friendships with Shiite men of religion, I began to mislead them. I joined their circles of religious instruction. I saw that they did not study science like the Sunnites, nor did they have the beautiful moral qualities possessed by the Sunnites. For example:

1- They were extremely inimical towards the Ottoman State. For they were Shiites and the Turks were Sunnites. They said that the Sunnites were disbelievers.

2- The Shiite scholars were entirely absorbed in religious teachings and had very little interest in worldly knowledge, as was the case with priests during the period of standstill in our history.
3- They were quite unaware of Islam's inner essence and sublime character, nor did they have the smallest notion of the time's scientific and technical improvements.
I said to myself: What a wretched sort of people these Shiites are. They are sound asleep when the whole world is awake. One day a flood will come and take them all away.
Several times I attempted to entice them to revolt against the Khalifa. Unfortunately, no one would even listen to me. Some of them laughed at me as though I had told them to destroy the earth. For they looked on the Khalifa as a fortress impossible to capture. According to them, they would get rid of the caliphate with the advent of the promised Mahdi.
According to them, Mahdi was their twelfth imam, who was a descendant of Islam's Prophet and who disappeared in the Hijri year 255. They believed he was still alive and would one day reappear and rescue the world from this state of utter cruelty and injustice, filling it with justice.
It is consternating! How come these Shiite people believe in these superstitions! It was like the superstitious doctrine, "Jesus Christ will come back and fill the world with justice," held by our Christians.
One day I said to one of them: "Isn't it fard for you to prevent injustice like the Islamic Prophet did?" His reply was: "He managed to prevent injustice because Allah helped him." When I said, "It is written in the Qur'an, If you help Allah's religion, He will help you in return (25).' "If you revolt against the torture of your shahs, Allah will help you" He answered, "You are a tradesman. These are scientific matters. You cannot understand this."
The mausoleum of Ali the Amir-ul-Muminin was profusely decorated. It had a splendid yard, a gold-covered dome, and two tall minarets. Every day great numbers of Shiites visited this mausoleum. They performed namaz in jamaat in it. Every visitor first stooped in front of the threshold, kissed it, and then greeted the grave. They asked for permission and then entered. The mausoleum had a vast yard, which contained numerous rooms for men of religion and visitors.
There were two mausoleums similar to that of 'Ali's in Karbala. One of them belonged to Husain and the other belonged his brother Abbas, who had been martyred with him in Karbala. In Karbala the Shiites repeated the same practices as they did in Najaf. The climate of Karbala was better than that of Najaf. It was surrounded with graceful orchards and lovely brooks.
During my mission to Iraq I met with a scene that gave relief to my heart. Some events heralded the end of the Ottoman Empire. For one thing, the governor appointed by the administration in Istanbul was an uneducated and cruel person. He acted as he wished. The people did not like him. The Sunnites were uneasy because the governor restricted their freedom and did not value them, and the Shiites felt indignant over being governed by a Turk while among them there were Sayyids (26) and Sharifs (27), the Prophet's descendants, who would have been a much better choice for governorship.
The Shiites were in an utterly woebegone situation. They lived in squalid and dilapidated environments. The roads were not safe. Highwaymen always awaited caravans, and attacked whenever they saw that there were no soldiers escorting them. For this reason, convoys would not set out unless the government would appoint a detachment to escort them.
The Shiite tribes were mostly warlike with one another. They killed and plundered one another daily. Ignorance and illiteracy were dreadfully widespread. This state of the Shiites reminded me of the time when Europe had been under an ecclesiastical invasion. With the exclusion of the religious leaders living in Najaf and Karbala and a small minority, who were their votaries, not even one out of every thousand Shiites knew how to read or write.

The economy had collapsed entirely, and the people were suffering utter poverty. The administrative system was quite out of order. The Shiites committed treasons against the government.

The State and the people viewed each other with suspicion. As a result, there was no mutual aid between them. The Shiite religious leaders, totally given to vituperating the Sunnites, had already relinquished knowledge; business, religious and worldly alike.

I stayed in Karbala and in Najaf for four months. I suffered a very serious illness in Najaf. I felt so bad that I completely gave up hope of recovery. My illness lasted three weeks. I went to a doctor. He gave me a prescription. Using the medicine, I began to recover. Throughout my illness I stayed in an underground room. Because I was ill, my host prepared my medicine and food in return for an insignificant sum of money and expected great thawab for serving me. For I was, so to speak, a visitor of 'Ali the Amir-ul-Muminin. The doctor advised me to have only chicken broth during the first few days. Later on he permitted me to eat chicken as well. The third week I had rice soup. After becoming well again I left for Baghdad. I prepared a report of one hundred pages on my observations in Najaf, Hulla, and Baghdad and while on the way. I submitted the report to the Baghdad representative of the Ministry of Colonies. I waited for the Ministry's order on whether I should remain in Iraq or return to London.

I wished to go back to London. For I had been abroad for a long time. I missed my homeland and my family. Especially, I wanted to see my son Rasputin, who had been born after my departure. For this reason, I appended to my report a petition for permission to return to London for a short time at least. I wanted to give an oral report of impressions about my three years' mission in Iraq and to get some rest in the meantime.

The Iraq representative of the Ministry advised me not to call on him often lest I should arouse suspicion. He also advised to rent a room in one of the inns alongside the Tigris River, and said, "I shall inform you of the Ministry's answer when we receive the mail from London." During my stay in Baghdad I observed the spiritual distance between Istanbul, the capital of the caliphate, and Baghdad.

When I left Basra for Karbala and Najaf, I was very much anxious that Muhammad of Najd would swerve from the direction I had led him. For he was an extremely unstable and nervous person. I feared that the aims I had built upon him might be spoilt.

As I left him he was thinking of going to Istanbul. I did my best to dissuade him from the notion. I said, "I am very anxious that when you go there you may make a statement whereby they will pronounce you a heretic and kill you."

My apprehension was quite the other way round. I was anxious that upon going there he should meet profound scholars capable of setting his fallacies right and converting him to the Sunni creed and thus all my dreams should come to naught. For there was knowledge and Islam's beautiful morality in Istanbul.

When I found out that Muhammad of Najd did not want to stay in Basra, I recommended that he go to Isfahan and Shiraz. For these two cities were lovely. And their inhabitants were Shiites. And Shiites, in their turn, could not possibly influence Muhammad of Najd. For Shiites were inefficient in knowledge and ethics. Thus I made it certain that he would not change the course I had charted for him.

As we parted I said to him, "Do you believe in Taqiyya?" "Yes, I do," he replied. "The unbelievers arrested one of the Sahaba and tormented him and killed his parents. Upon this he made Taqiyya, that is, he said openly that he was a polytheist. (When he came back and said what had happened), the Prophet did not reproach him at all." I advised him, "When you live

among the Shiites, make Taqiyya; do not tell them that you are Sunni lest they become a nuisance for you. Utilize their country and scholars! Learn their customs and traditions. For they are ignorant and stubborn people."
As I left, I gave him some money as zakat. Zakat is an Islamic tax collected in order to be dealt out to the needy people. In addition, I gave him a saddled animal as a present. So we parted.
After my departure I lost contact with him. This made me utterly uneasy. When we parted we decided that both of us were to return to Basra and whichever party was back first and did not find the other party was to write a letter and leave it with Abd-ur-Rida.

PART SIX

I stayed in Baghdad for a time. Then, receiving the message ordering me to return to London, I left. In London, I talked with the secretary and some officials of the Ministry. I told them of my activities and observations during my long mission. They rejoiced greatly at the information I gave about Iraq and said that they were pleased. On the other hand, Safiyya, the girl friend of Muhammad of Najd, sent a report agreeing with mine. I found out also that throughout my mission I had been followed by men from the Ministry. These men also sent reports concurrent with the reports I had sent and with the account I had given to the secretary.
The secretary made an appointment for me to meet the Minister. When I visited the Minister, he met me in a manner that he had not shown towards me upon my arrival from Istanbul. I knew that I occupied an exceptional place in his heart now.
The minister was very pleased to know that I had obtained Muhammad of Najd. "He is a weapon our Ministry has been looking for. Give him all sorts of promises. It would be worth while if you spent all your time indoctrinating him," he said.
When I said, "I have been anxious about Muhammad of Najd. He may have changed his mind," he replied, "Don't worry. He has not given up the ideas he had when you left him. The spies of our Ministry met him in Isfahan and reported to our Ministry that he had not changed." I said to myself, "How could Muhammad of Najd reveal his secrets to a stranger?" I did not dare to ask this question to the Minister. However, when I met Muhammad of Najd later, I found out that in Isfahan a man named Abd-ul-karim had met him and ferreted out his secrets by saying, "I am Shaikh Muhammad's [meaning me] brother. He told me all that he knew about you."
Muhammad of Najd said to me, 'Safiyya went with me to Isfahan and we cohabited with mut'a nikah for two more months. Abd-ul-karim accompanied me to Shiraz and found me a woman named Asiya, who was prettier and more attractive than Safiyya. Making mut'a nikah with that woman, I spent the most delightful moments of my life with her."
I found out later that Abd-ul-karim was a Christian agent living in the Jelfa district of Isfahan and working for the Ministry. And Asiya, a Jewess living in Shiraz, was another agent for the Ministry. All four of us coordinated to train Muhammad of Najd in such a way that in future he would do what was excepted from him in the best way.
When I related the events in the presence of the Minister, the secretary, and two other members of the Ministry whom I did not know, the Minister said to me, "You have deserved to receive the greatest award of the Ministry. For you are the best one among the most significant agents of the ministry. The secretary will tell you some State secrets, which will help you in your mission."
Then they gave me a ten-day leave during which I could see my family. So I went home right away and spent some of my sweetest moments with my son, who resembled me very much. My son spoke a few words, and walked so elegantly that I felt as if he were a piece from my own body. I spent this ten-day leave so cheerfully, so happily. I felt as if I were going to fly from joy.

It was such a great pleasure to be back home, to be with my family. During this ten-day leave I visited my old paternal aunt, who loved me very much. It was wise of me to visit my paternal aunt. For she passed away after my departure for my third mission. I felt so sad about her decease.

This ten-day leave elapsed as fast as an hour. Whereas cheerful days such as these go by as quickly as an hour, days of grief seem to take centuries. I remembered the days when I had suffered that illness in Najaf. Those days of affliction had seemed like years to me.

When I went to the Ministry to receive new orders, I met the secretary with this cheerful face and tall stature. He shook my hand so warmly that his affection was perceptible.

He said to me, "With the command of our minister and the committee in charge of Colonies, I shall tell you two State secrets. Later you will benefit very much from these two secrets. No one except a couple of confidential people know these two secrets."

Holding my hand, he took me to a room in the Ministry. I met with something very attractive in this room. Ten men were sitting around a round table. The first man was in the guise of the Ottoman Emperor. He spoke Turkish and English. The second one was dressed in the attire of the Shaikh-ul-islam (Chief of Islamic Matters) in Istanbul. The third one was dressed in an attirement identical with that of the Shah of Iran. The fourth one was in the attire of the vizier in the Iranian palace. The fifth one was dressed like the great scholar leading the Shiites in Najaf. The last three of these people spoke Persian and English. Each of these five people had a clerk sitting beside him to write down whatever they would say. These clerks were imparting to the five men the information collected by spies about their archetypes in Istanbul, Iran, and Najaf.

The secretary said, "These five people represent the five people there. In order to know what their archetypes think, we have educated and trained these people exactly like their archetypes. We intimate the information we have obtained about their originals in Istanbul, Teheran and Najaf to these men. And these men, in their turn, imagine themselves to be their originals in those places. Then we ask them and they answer us. We have determined that the answers given by these people are seventy-percent agreeable with the answers that their originals would give.

"If you like, you may ask questions for assessment. You have already met the scholar of Najaf." I replied in the affirmative, for I had met the great Shiite scholar in Najaf and asked him about some matters. Now I approached his copy and said, "Dear teacher, would it be permissible for us to wage war against the government because it is Sunni and fanatical?" He reflected for a while, and said, "No, it is not permissible for us to wage war against the government because it is Sunni. For all Muslims are brothers. We could declare war on them (Sunnite Muslims) only if they perpetrated cruelty and persecution on the Ummat (Muslims). And even in this case we would observe the principles of Amr-i-bi-l-maruf (28) and Nahy-i-ani- l- munkar (29). We would stop interfering with them as soon as they stopped their persecution."

I said, "Dear teacher, may I have your opinion concerning the matter that Jews and Christians are foul?" "Yes, they are foul," he said. "It is necessary to keep away from them." When I asked the reason why, he replied, "It is done so in retaliation for an insult. For they look on us as disbelievers and deny our Prophet Muhammad 'alaihis-salam'. We therefore retaliate for this." I said to him, "Dear teacher, isn't cleanliness an issue of iman? Despite this fact, the avenues and streets around the Sahn-i-Sharif [the area surrounding hadrat 'Ali's mausoleum] are not clean. Even the madrasas, which are the places of knowledge, cannot be said to be clean." He replied, "Yes, it is true; cleanliness is from iman. Yet it cannot be helped because the Shiites are negligent over cleanliness."

The answers given by this man in the Ministry were precisely concurrent with the answers I had received from the Shiite scholar in Najaf. Such accurate identity between this man and the scholar in Najaf amazed me utterly. In addition, this man spoke Persian.

The secretary said, "If you had met the archetypes of the other four personages, you would talk to their imitations now and see how identical they are with their originals." When I said, "I know how the Shaikh-ul-islam thinks. For Ahmad Effendi, my hodja in Istanbul, gave a detailed description of the Shaikh-ul-islam to me," the secretary said, "Then you can go ahead and talk with his model."

I went near the Shaikh-ul-islam's model and said to him, "Is it fard to obey the Khalifa?" "Yes, it is wajib," he replied. "It is wajib, as it is fard to obey Allah and the Prophet." When I asked what evidence he had to prove this, he answered, "Didn't you hear about Janab-i-Allah's ayat, 'Obey Allah, His Prophet, and the Ulul amr from among you (30)'?" I said, "Does this mean that Allah commands us to obey the Khalifa Yazid, who permitted his army to plunder Medina and who killed our Prophet's grandson Husain, and Walid who drank alcoholic spirits?" His answer was this: "My son! Yazid was the Amir-ul-Muminin with Allah's permission. He did not command the killing of Husain. Do not believe in the Shiite lies! Read the books well! He made a mistake. Then he made tawba for this (he repented and begged for Allah's forgiveness and mercy). He was right about his ordering Medina-i-munawwara plundered. For the inhabitants of Medina had become quite unbridled and disobedient. As for Walid; yes, he was a sinner. It is wajib not to imitate the Khalifa, but to obey his commandments compatible with the Shariat." I had asked these same questions to my hodja Ahmad Effendi and received identical answers with slight differences.

Then I asked the secretary, "What are the ultimate reasons for preparing these models?" He said, "With this method we are assessing the mental capacities of the (Ottoman) Sultan and the Muslim scholars, be they Shii or Sunni. We are searching for the measures that will help us cope with them. For instance, if you know what direction the enemy forces will come from, you will make preparations accordingly, post your forces at suitable positions, and thus rout the enemy. On the other hand, if you aren't sure about the direction of the enemy assault you will spread your forces here and there in a haphazard way and suffer a defeat. ... By the same token, if you know the evidences Muslims will furnish to prove that their faith, their Madhhab is right, it will be possible for you to prepare the counter-evidences to rebut their evidences and shock their belief with those counter- evidences."

Then he gave me a book of one thousand pages containing the results of the observations and projects carried out by the aforenamed five representative men in areas such as military, finance, education, and religion. He said, "Please read this book and return it to us." I took the book home with me. I read through it with utmost attention during my three-week holiday.

The book was of a wonderful sort. For the important answers and the delicate observations it contained sounded genuine. I think that the answers given by the representative five men were more than seventy percent agreeable with the answers that their archetypes would have given. Indeed, the secretary had said that the answers were seventy percent correct.

Having read the book, I now had more confidence in my State and I knew for certain that the plans for demolishing the Ottoman Empire in time shorter than a century had already been prepared. The secretary also said, "In other similar rooms we have identical tables intended for countries we have been colonizing as well as for those we are planning to colonize."

When I asked the secretary where they found such diligent and talented men, he replied, "Our agents all over the world are providing us intelligence continuously. As you see, these

representatives are experts in their work. Naturally, if you were furnished with all the information possessed by a particular person, you would be able to think like him and to make the decisions he would make. For you would be his substitute now."
The secretary went on, "So this was the first secret I was ordered by the Ministry to give you.
"I shall tell you the second secret a month later, when you return the book of one thousand pages."
I read the book part by part from the beginning to the end, focusing all my attention on it. It increased my information about the Muhammadans. Now I knew how they thought, what their weaknesses were, what made them powerful, and how to transform their powerful qualities into vulnerable spots.
Muslims' weak spots as recorded in the book were as follows:
1- The Sunnite-Shiite controversy; the sovereign-people controversy (31); the Turkish-Iranian controversy; the tribal controversy; and the scholars-states controversy (32).
2- With very few exceptions, Muslims are ignorant and illiterate (33).
3- Lack of spirituality, knowledge, and conscience (34).
4- They have completely ceased from worldly business and are absorbed in matters pertaining to the Hereafter (35).
5- The emperors are cruel dictators (36).
6- The roads are unsafe, transportation and travels are sporadic (37).
7- No precaution is taken against epidemics such as plague and cholera, which kill tens of thousands of people each year; hygiene is altogether ignored (38).
8- The cities are in ruins, and there is no system of supplying water (39).
9- The administration is unable to cope with rebels and insurgents, there is a general disorderliness, rules of the Qur'an, of which they are so proud, are almost never put into practice (40).
10- Economical collapse, poverty, and retrogression.
11- There is not an orderly army, nor adequate weaponry; and the weapons in stock are classical and friable. [Are they unaware of the systematic army established by Orhan Ghazi, who ascended to the (Ottoman) throne in 726 (C.E. 1326), Yildirim (The Thunderbolt) Bayazid Khan's immaculate army, which routed the great army of crusaders in Nighbolu in 799 (C.E. 1399)?]
12- Violation of women's right (41).
13- Lack of environmental health and cleanliness (42). After citing what was considered as Muslims' vulnerable spots in the paragraphs paraphrased above, the book advised to cause Muslims to remain oblivious of the material and spiritual superiority of their faith, Islam. Then, it gave the following information about Islam:
1- Islam commands unity and cooperation and prohibits disunion. It is stated in the Qur'an, "Hold fast to Allah's rope altogether." (43)
2- Islam commands being educated and being conscious. It is stated in the Qur'an, "Travel on the earth." (44)
3- Islam commands to acquire knowledge. It is stated in a hadith, "Learning knowledge is fard for every Muslim, male and female alike."
4- Islam commands to work for the world. It is stated in the Qur'an, "Some of them: O our Allah! Allot to us whatever is beautiful both in the world and in the Hereafter." (45)
5- Islam commands consultation. It is stated in the Qur'an, "Their deeds are (done) upon consultation among themselves." (46)

6- Islam commands to build roads. It is stated in the Qur'an, "Walk on the earth." (47)
7- Islam commands Muslims to maintain their health. It is stated in a hadith, "Knowledge is (made up) of four (parts): 1) The knowledge of Fiqh for the maintenance of faith; 2) The knowledge of Medicine for the maintenance of health; 3) The knowledge of Sarf and Nahw (Arabic grammar) for the maintenance of language; 4) The knowledge of Astronomy so as to be aware of the times."
8- Islam commands development. It is stated in the Qur'an, "Allah created everything on the earth for you." (48)
9- Islam commands orderliness. It is stated in the Qur'an, "Everything is based on calculations, orders." (49)
10- Islam commands to be strong economically. It is stated in a hadith. "Work for your world as though you would never die. And work for your hereafter as if you were going to die tomorrow."
11- Islam commands to establish an army equipped with powerful weapons. It is stated in the Qur'an, "Prepare as many forces as you can against them." (50)
12- Islam commands to observe women's rights and to value them. It is stated in the Qur'an, "As men legally have (rights) over women, so women have rights over them." (51)
13- Islam commands cleanliness. It is stated in a hadith, "Cleanliness is from iman."
The book recommended to degenerate and to impair the following power sources:
1- Islam has negated racial, lingual, traditional, conventional, and national bigotry.
2- Interest, profiteering, fornication, alcoholic spirits, and pork are forbidden.
3- Muslims are firmly adherent to their 'Ulama (religious scholars).
4- Most of the Sunni Muslims accept the Khalifa as the Prophet's representative. They believe that it is fard to show him the same respect as must be shown to Allah and the Prophet.
5- Jihad is fard.
6- According to the Shii Muslims, all non-Muslims and Sunni Muslims are foul people.
7- All Muslims believe that Islam is the only true religion.
8- Most Muslims believe that it is fard to expel the Jews and Christians from the Arab peninsula.
9- They perform their worships, (such as namaz, fast, hajj...), in the most beautiful way.
10- The Shii Muslims believe that it is haram (forbidden) to build churches in Muslim countries.
11- Muslims hold fast to the principles of the Islamic belief.
12- The Shii Muslims consider it fard to give one-fifth of the Humus, i.e. booties taken in Holy War, to the 'Ulama.
13- Muslims raise their children with such education that they are not likely to abandon the way followed by their ancestors.
14- Muslim women cover themselves so well that mischief can by no means act on them.
15- Muslims make namaz in jamaat, which brings them together five times daily.
16- Because the Prophet's grave and those of Ali and other pious Muslims are sacred according to them, they assemble at these places.
17- There are a number of people descending from the Prophet, [who are called Sayyids and Sharifs]; these people who remind of the Prophet and who keep Him always remain alive in the eyes of Muslims.
18- When Muslims assemble, preachers consolidate their iman and motivate them to do pious acts.
19- It is fard to perform Amr-i-bi-l-maruf [Advising piety] and nahy-i-ani-l-munkar [admonishing against wrongdoing].

20- It is sunnat to marry more than one women in order to contribute to the increase of Muslim population.

21- Converting one person to Islam is more valuable to a Muslim than possessing the whole world.

22- The hadith, "If a person opens an auspicious way, he will attain the thawabs of people who follow that way as well as the thawab for having attained it," is well known among Muslims.

23- Muslims hold the Qur'an and hadiths in very profound reverence. They believe that obeying these sources is the only way of attaining Paradise.

The book recommends to vitiate Muslims' staunch spots and to popularize their weaknesses, and it prescribed the methods for accomplishing this.

It advised the following steps for popularizing their vulnerable spots:

1- Establish controversies by inducing animosity among disputing groups, inoculating mistrust, and by publishing literature to further incite controversies.

2- Obstruct schooling and publications, and burn literature whenever possible. Make sure that Muslim children remain ignorant by casting various aspersions on religious authorities and thus preventing Muslim parents from sending their children to religious schools. [This British method has been very harmful to Islam].

3-4- Praise Paradise in their presence and convince them that they need not work for a worldly life. Enlarge the circles of Tasawwuf. Keep them in an unconscious state by encouraging them to read books advising Zuhd, such as Ihya-ul-'Ulum-id-din, by Ghazali, Masnawi, by Mawlana, and various books written by Muhyiddin Arabi (52).

5- Wheedle the emperors into cruelty and dictatorship by the following demagogic falsifications: You are Allah's shadows on the earth. In fact, Abu Bakr, 'Umar, 'Uthman, 'Ali, Umayyads and Abbasids came to seize power by sheer force and the sword, and each of them was a sovereign. For example, Abu Bakr assumed power with the help of 'Umar's sword and by setting fire to the houses of those who would not obey him, such as Fatima's house (53). And Umar became Khalifa upon Abu Bakr's commendation. 'Uthman, on the other hand, became the president with 'Umar's order. As for 'Ali; he became head of the State by an election held among bandits. Muawiya assumed power by the sword (54). Then, in the time of the Umayyads, sovereignty was turned into an inheritance transferred through paternal chain. So was the case with the Abbasids. These are the evidences for the fact that in Islam sovereignty is a form of dictatorship.

6- Delete death penalty for homicide from the penal code. [Death punishment is the only deterrent to homicide and banditry. Anarchy and banditry cannot be prevented without death penalty]. Hinder the administration in punishing highwaymen and robbers. Make sure that traveling is unsafe by supporting and arming them.

7- We can make them lead an unhealthy life with the following scheme: Everything is dependent on Allah's foreordination. Medical treatment will have no role in restoring health. Does not Allah say in the Qur'an, "My Rab (Allah) makes me eat and drink. He cures me when I am ill. He alone will kill me and then resurrect me." (55) Then, no one will recover from an illness or escape death outside Allah's will (56).

8- Make the following statements for encouraging cruelty: Islam is a religion of worship. It has no interest in State matters. Therefore, Muhammad and his Khalifas did not have any ministers or laws (57).

9- Economic decline is a natural consequence of the injurious activities advised so far. We can add to the atrophy by rotting the crops, sinking the trade ships, setting fire to the market places,

destroying dams and barrages and thus leaving agricultural areas and industrial centers under water, and finally by contaminating their networks of drinking water (58).

10- Accustom statesmen to such indulgences as [sex, sports,] alcohol, gambling, corruption which cause sedition and intriguing, and spending the State property for their personal advantages. Encourage the civil servants to do things of this sort and reward those who serve us in this way. Then the book added the following advice: The British spies assigned this duty must be protected secretly or openly, and no expense must be spared to rescue the ones arrested by Muslims.

11- Popularize all sorts of interest. For interest not only ruins national economy, but also accustoms Muslims to disobeying the Koranic rules. Once a person has violated one article of law, it will be easy for him to violate the other articles, too. They must be told that "interest is haram when in multiples, for it is stated in the Qur'an, 'Do not receive interest in multiples.' (59) Therefore, not every form of interest is haram." [The pay-off time of a loan must not be appointed in advance. Any extra payment agreed on (at the time of lending) is interest. This type of interest is a grave sin, be the extra payment stipulated worth only a dirham. If it is stipulated that the same amount (borrowed) must be repaid after a certain time, this is interest according to the Hanafi Madhhab. In sales on credit, time of repayment must be appointed; yet if the debtor cannot pay off at the appointed time and the time is protracted and an extra payment is stipulated, this kind of interest is called Muda'af. The ayat-i- karima quoted above states this type of interest in trade].

12- Spread false charges of atrocity against scholars, cast sordid aspersions against them and thus alienate Muslims from them. We shall disguise some of our spies as them. Then we shall have them commit squalid deeds. Thus they will be confused with scholars and every scholar will be looked upon with suspicion. It is a must to infiltrate these spies into Al- Azhar, Istanbul, Najaf, and Karbala. We shall open schools, colleges for estranging Muslims from scholars. In these schools we shall educate Byzantine, Greek and Armenian children and bring them up as the enemies of Muslims. As for Muslim children; we shall imbue them with the conviction that their ancestors were ignorant people. In order to make these children hostile towards Khalifas, scholars, and statesmen, we shall tell them about their errors and convince them that they were busy with their sensuous pleasures, that Khalifas spent their time having fun with concubines, that they misused the people's property, that they did not obey the Prophet in anything they did.

13- In order to spread the calumniation that Islam abhors womankind, we shall quote the ayat, "Men are dominant over women," (60) and the hadith, "The woman is an evil altogether." (61)

14- Dirtiness is the result of lack of water. Therefore, we must deter the increasing of the water supplies under various schemes.

The book advised the following steps for destroying Muslims' strongholds:

1- Induce such chauvinistic devotions as racism and nationalism among Muslims so as to retract their attention towards their pre-Islamic heroisms. Rejuvenate the Pharaoh period in Egypt, the Magi period in Iran, the Babylonian period in Iraq, the Attila and Ghengiz era[tyrannisms] in the Ottomans. [They contained a long list on this subject].

2- The following vices must be done secretly or publicly: Alcoholic spirits, gambling, fornication, pork, [and fights among sports clubs.] In doing this, Christians, Jews, Magians, and other non-Muslims living in Muslim countries should be utilized to a maximum, and those who work for this purpose should be awarded high salaries by the treasury department of the Ministry of the Commonwealth.

3- Sow suspicion among them concerning Jihad; convince them that Jihad was a temporary commandment and that it has been outdated.
4- Dispel the notion that "disbelievers are foul" from the hearts of Shiites. Quote the Koranic verse, "As the food of those given a (heavenly) Book is halal for you, so is your food halal for them," (62) and tell them that the Prophet had a Jewish wife named Safiyya and a Christian wife named Mariya and that the Prophet's wives were not foul at all (63).
5- Imbue Muslims with the belief that "what the Prophet meant by Islam' was 'a perfect religion' and therefore this religion could be Judaism or Christianity as well as Islam." Substantiate this with the following reasoning: The Qur'an gives the name 'Muslim' to members of all religions. For instance, it quotes the Prophet Joseph (Yusuf 'alaihis-salam') as having invoked, "Kill me as a Muslim," (64) and the Prophets Ibrahim and Ismail as having prayed, "O our Rab (Allah)! Make us Muslims for Yourself and make a Muslim people for Yourself from among our offspring," (65) and the Prophet Yaqub as having said to his sons, "Die only and only as Muslims." (66)
6- Repeat frequently that it is not haram to build churches, that the Prophet and his Khalifas did not demolish them, that on the contrary they respected them, that the Qur'an states, "If Allah had not dispelled some people by means of others, monasteries, churches, synagogues, and mosques wherein Allah's name is mentioned very much would have been annihilated (by now)," (67) that Islam respects temples, that it does not demolish them, and that it prevents those who would otherwise demolish them.
7- Confuse Muslims about the hadiths, "Deport the Jews from the Arabic Peninsula," and, "Two religions cannot coexist on the Arabic peninsula." Say that "If these two hadiths were true, the Prophet would not have had a Jew wife and a Christian one. Nor would he have made an agreement with the Najran Christians." (68)
8- Try to hamper Muslims in their worships and make them falter about the usefulness of worships by saying that "Allah does not need men's worships." (69) Prevent them from their worship of Hajj as well as from any sort of worship that will bring them together. Likewise, try to obstruct construction of mosques, mausoleums and madrasas and the restoration of Kaba.
9- Mystify the Shiites about the rule that one-fifth of the Ghanima property taken from the enemy in combat is to be given to the 'Ulama and explain that this one-fifth belongs to the Ghanima property taken from (Dar-ul-harb) and that it has nothing to do with commercial earnings. Then add that "Humus (the one-fifth mentioned above) is to be given to the Prophet or to the Khalifa, not to the 'Ulama. For the 'Ulama are given houses, palaces, animals, and orchards. Therefore, it is not permissible to give them the (Humus)."
10- Insert heresies into Muslims' creedal tenets and then criticize Islam for being a religion of terror. Assert that Muslim countries are retrogressive and that they have undergone shocks, thus impairing their adherence to Islam. [On the other hand, Muslims established the greatest and the most civilized empire of the world. They declined as their adherence to Islam deteriorated].
11- Very important! Alienate children from their fathers, thus depriving them of their elders' education. We shall educate them. Consequently, the moment children have parted from their fathers' education, there will no longer be any possibility for them to maintain contact with their belief, faith, or religious scholars.
12- Provoke the womenfolk to get rid of their traditional covers. Fabricate such falsifications as "Covering is not a genuine Islamic commandment. It is a tradition established in the time of the Abbasids. Formerly, other people would see the Prophet's wives and women would join all sorts of social activities." After stripping the woman of her traditional cover, tempt the youth towards

her and cause indecencies between them! This is a very effective method for annihilating Islam. First use non-Muslim women for this purpose. In the course of time the Muslim woman will automatically degenerate and will begin to follow their example. (70)

13- Exploit every opportunity to put an end to performing namaz in jamaat by casting aspersions on the imams in mosques, by revealing their mistakes, and by sowing discord and adversity between them and the jamaats (groups of Muslims) who perform their daily prayers of namaz behind them.

14- Say that all mausoleums must be demolished to the ground, that they did not exist in the Prophet's time. In addition, deter Muslims from visiting the graves of Prophets, Khalifas and pious Muslims by arising doubts about visiting graves. For instance say, "The Prophet was buried by his mother and Abu Bakr and 'Umar were buried in the cemetery called Baki'.'Uthman's grave is unknown. Husain's head was buried at (a place called) Hannana. It is not known where his body was buried. The graves in Kazimiyya belong to two caliphs. They do not belong to Kazim and Jawad, two descendants of the Prophet. As to the one in Tus (city); that grave belongs to Harun, not to Rida, a member of the Ahl al-bayt (the Prophet's Family). The graves in Samerra belong to the Abbasids. They do not belong to Hadi, Askari, and Mahdi, members of the Ahl al-bayt. As it is fard to demolish all the mausoleums and domes in Muslim countries, so is it a must to bulldoze the cemetery called Baki'."

15- Make people feel skeptical about the fact that Sayyids are the Prophet's descendants. Mix Sayyids with other people by making non-Sayyids wear black and green turbans. Thus people will be perplexed in this matter and will consequently begin to distrust Sayyids. Strip religious authorities and Sayyids of their turbans so that the Prophetic pedigree will be lost and religious authorities will not be respected any more. (71)

16- Say that it is fard to demolish the places where Shiites mourn, that this practice is a heresy and aberration. People should be prevented from visiting those places, the number of preachers should be decreased and taxes should be levied on preachers and owners of the places for mourning.

17- Under the pretext of love of freedom, convince all Muslims that "Everyone is free to do whatever he likes. It is not fard to perform Amr-i-bi-l-maruf and Nahy-i-anil- munkar or to teach the Islamic principles." [On the contrary, it is fard to learn and teach Islam. It is a Muslim's first duty]. In addition, imbue them with this conviction: "Christians are to remain in their own faith (Christianity) and Jews are to abide by theirs (Judaism). No one will enter another person's heart. Amr-i-maruf and Nahy-i-anil-munkar are the Khalifa's duties."

18- In order to impede Muslims from increasing in number, births must be limited and polygamy must be prohibited. Marriage must be subjected to restrictions. For instance, it must be said that an Arab cannot marry an Iranian, an Iranian cannot marry an Arab, a Turk cannot marry an Arab.

19- Make sure to stop Islamic propagations and conversions to Islam. Broadcast the conception that Islam is a religion peculiar to the Arabs only. As an evidence for this, put forward the Qur'anic verse which reads, "This is a Dhikr for thee and thine people."

20- Pious institutions must be restricted and confined to the State monopoly, to the extent that individuals must be unable to establish madrasas or other similar pious institutions.

21- Arouse doubts as to the authenticity of the Qur'an in Muslims' minds; publish Koranic translations containing excisions, additions, and interpolations, and then say, "The Qur'an has been defiled. Its copies are incongruous. A verse one of them contains does not exist in another." Excise the verses insulting Jews, Christians and all other non-Muslims and those commanding Jihad, Amr-i-bi-l- maruf and Nahy-i-anil munkar. (72) Translate the Qur'an into other languages

such as Turkish, Persian, Indian, thus to prevent Arabic from being learned and read outside Arabic countries, and again, prevent the (Ad-han), (Namaz), and (Dua) from being done in Arabic outside Arabic countries.
Likewise, Muslims will be made to feel doubts about hadiths. The translations, criticisms and interpolations planned for the Qur'an should be applied to hadiths as well.
When I read through the book, which was entitled How Can We Demolish Islam, I found it really excellent. It was a peerless guide for the studies I was going to carry on. When I returned the book to the secretary and told him that it afforded me great pleasure to read it, he said, "You can be sure that you are not alone in this field. We have lots of men doing the same job as you have been carrying on. Our Ministry has assigned over five thousand men to this mission. The Ministry is considering increasing this number to one hundred thousand. When we reach this number we shall have brought all Muslims under our sway and obtained all Muslim countries."
Sometime later the secretary said: "good news to you! Our Ministry needs one century at the most to realize this program. We may not live to see those happy days, but our children will. What a beautiful saying this is: I have eaten what others sowed. So I am sowing for others.' When the British manage this they will have pleased the whole Christian world and will have rescued them from a twelve-century-old nuisance."
The secretary went on as follows: "The crusading expeditions which continued for centuries were of no use. Nor can the Mongols [armies of Ghengiz] be said to have done anything to extirpate Islam. For their work was sudden, unsystematic, and ungrounded. They carried on military expeditions so as to reveal their enmity. Consequently, they became tired in a short time. But now our valuable administrators are trying to demolish Islam by means of a very subtle plan and a long-range patience. We must use military force, too. Yet this should be the final phase, that is, after we have completely consumed Islam, after we have hammered it from all directions and rendered it into a miserable state from which it will never recover again and fight against us."
The secretary's final words were these: "Our superiors in Istanbul must have been very wise and intelligent. They executed our plan precisely. What did they do? They mixed with the Muhammadans and opened madrasas for their children. They built churches. They were perfectly successful in popularizing alcoholic spirits, gambling, indecencies, and breaking them into groups by means of instigation [and football clubs.] They aroused doubts in the minds of young Muslims. They inserted controversies and oppositions into their governments. They spread mischief everywhere. They depraved administrators, directors, and statesmen by filling their houses with Christian women. With activities of this sort they broke their forces, shocked their adherence to their faith, corrupted them morally, and disrupted their unity and communication. Now the time has come to commence a sudden war and extirpate Islam (73)."

PART SEVEN

Having enjoyed the first secret, I was looking forward to knowing the second secret. Eventually one day the secretary explained the second secret he had promised. The second secret was a fifty page scheme prepared for the high ranking officials working in the Ministry for annihilating Islam altogether within a century's time. The scheme was comprised of fourteen articles. The scheme was closely guarded for fear that it might be obtained by Muslims. The following are the articles of the scheme:
1- We have to form a well-established alliance and an agreement of mutual help with the Russian Tsar in order to invade Bukhara, Tajikistan, Armenia, Khorasan and its

neighborhood. Again, a sound agreement must be established with Russians in order to invade their neighbor, Turkey.

2- We must establish cooperation with France in demolishing the Islamic world both from within and from without.

3- We must sow very ardent rows and controversies between the Turkish and Iranian governments and emphasize nationalistic and racist feelings in both parties. In addition, all the Muslim tribes, nations and countries neighboring one another must be set against one another. All the religious sects, including the extinct ones, must be recovered and set against one another.

4- Parts from Muslim countries must be handed over to non-Muslim communities. For example, Medina must be given to the Jews, Alexandria to the Christians, Imara to the Saiba, Kermanshah to the Nusayriya group, who have divinized 'Ali, Mousul to the Yazidis, the Iranian gulf to Hindus, Tripoli to the Druzis, Kars to the Alawis, and Masqat to the Khariji group. The next step should be to arm these groups so that each of them will be a thorn on the body of Islam. Their areas must be widened till Islam has collapsed and perished.

5- A schedule must be concocted to divide the Muslim and Ottoman States into, as small as possible, local states that are always at loggerheads with one another. An example of this is today's India. For the following theory is common: "Break, and you will dominate," and "Break, and you will destroy."

6- It is necessary to adulterate Islam's essence by adding interpolated religions and sects into it, and this we must devise in such a subtle manner that the religions we are to invent should be compatible with the sensuous tastes and aspirations of the people among whom we are going to spread them. We shall invent four different religions in the Shiite countries: 1- A religion that divinizes hadrat Husain; 2- A religion that divinizes Jafar Sadiq; 3- A religion divinizing Mahdi; 4- A religion divinizing Ali Rida. The first one is suitable for Karbala, the second one for Isfahan, the third one for Samarra, and the fourth one for Khorasan. In the meantime, we must degenerate the existing four Sunnite Madhhabs into four self-standing religions. After doing this, we shall establish an altogether new Islamic sect in Najd, and then instigate bloody rows among all these groups. We shall annihilate the books belonging to the four Madhhabs, so that each of these groups will consider themselves to be the only Muslim group and will look on the other groups as heretics that are to be killed.

7- Seeds of mischief and malice, such as fornication, pederasty, alcoholic spirits and gambling, will be scattered among Muslims. Non-Muslims living in the countries concerned will be used for this purpose. A tremendous army of people of this sort is on requisition for the realization of this goal.

8- We should spare no effort to train and educate vicious leaders and cruel commanders in Muslim countries, to bring them into power and thus to pass laws prohibiting obedience to the Shariat (religious injunctions). We should put them to use, to the extent that they should be subservient enough to do whatever the Ministry (of the Commonwealth) asks them to do, and vice versa. Through them we should be able to impose our wishes on Muslims and Muslim countries by using laws as an enforcement. We should establish a social way of life, an atmosphere wherein obeying the Shariat will be looked on as a guilt and worshipping as an act of regression. We should trick Muslims into electing their leaders from among non-Muslims. For doing this, we should disguise some of our agents as Islamic authorities and bring them into high positions so that they may execute our wishes (74).

9- Do your best to prevent the learning of Arabic. Popularize languages other than Arabic, such as Persian, Kurdish, and Pushtu (Pashto). Resuscitate foreign languages in the Arabic countries

and popularize the local dialects in order to annihilate literary, eloquent Arabic, which is the language of the Qur'an and the Sunnat.

10- Placing our men around statesmen, we should gradually make them secretaries of these statesmen and through them we should carry out the desires of the Ministry. The easiest way of doing this is the slave trade: First of all we must adequately train the spies we are to send forth in the guise of slaves and concubines. Then we must sell them to the close relatives of Muslim statesmen, for instance, to their children or wives, or to other people liked or respected by them. These slaves, after we have sold them, will gradually approach the statesmen. Becoming their mothers and governesses, they will encircle Muslim statesmen like a bracelet girding a wrist.

11- Missionary areas must be widened so as to penetrate into all social classes and vocations, especially into such professions as medicine, engineering, and book-keeping. We must open centers of propaganda and publication under such names as churches, schools, hospitals, libraries and charity institutions in the Islamic countries and spread them far and near. We must distribute millions of Christian book free of charge. We must publish the Christian history and intergovernmental law alongside the Islamic history. We must disguise our spies as monks and nuns and place them in churches and monasteries. We must use them as leaders of Christian movements. These people will at the same time detect all the movements and trends in the Islamic world and report to us instantaneously. We must institute an army of Christians who will, under such names as 'professor', 'scientist', and 'researcher', distort and defile the Islamic history, learn all the facts about Muslims' ways, behavior, and religious principles, and then destroy all their books and eradicate the Islamic teachings.

12- We must confuse the minds of the Islamic youth, boys and girls alike, and arouse doubts and hesitations in their minds as to Islam. We must completely strip them of their moral values by means of schools, books, magazines [sports clubs, publications, motion pictures, television], and our own agents trained for this job. It is a prerequisite to open clandestine societies to educate and train Jewish, Christian and other non-Muslim youngsters and use them as decoys to trap the Muslim youngsters.

13- Civil wars and insurrections must be provoked; Muslims must always be struggling with one another as well as against non-Muslims so that their energies will be wasted and improvement and unity will be impossible for them. Their mental dynamisms and financial sources must be annihilated. Young and active ones must be done away with. Their orders must be rendered into terror and anarchy.

14- Their economy must be razed in all areas, their sources of income and agricultural areas must be spoilt, their irrigation channels and lines must be devastated and rivers dried up, the people must be made to hate the performance of namaz and working, and sloth must be made as widespread as possible. Playgrounds must be opened for lazy people. Narcotics and alcoholic spirits must be made common.

[The articles we have cited above were explained very clearly with such aids as maps, pictures and charts]. I thanked the secretary for giving me a copy of this magnificent document.

After a month's stay in London, I received a message from the Ministry ordering me to go to Iraq to see Muhammad of Najd again. As I was leaving for my mission, the secretary said to me, "Never be negligent about Muhammad of Najd! As it is understood from the reports sent by our spies up until now, Muhammad of Najd is a typical fool very convenient for the realization of our purposes.

"Talk frankly with Muhammad of Najd. Our agents talked with him frankly in Isfahan, and he accepted our wishes on terms.

The terms he stipulated are: He would be supported with adequate property and weaponry to protect himself against states and scholars who would certainly attack him upon his announcing his ideas and views. A principality would be established in his country, be it a small one. The Ministry accepted these terms."

I felt as if I were going to fly from joy when I heard this news. I asked the secretary what I was supposed to do about this. His reply was, "The Ministry has devised a subtle scheme for Muhammad of Najd to carry out, as follows:

"1- He is to declare all Muslims as disbelievers and announce that it is halal to kill them, to seize their property, to violate their chastity, to make their men slaves and their women concubines and to sell them at slave markets.

"2- He is to state that Kaba is an idol and therefore it must be demolished (75). In order to do away with the worship of hajj, he is to provoke tribes to raid groups of hajjis (Muslim pilgrims), to plunder their belongings and to kill them.

"3- He is to strive to dissuade Muslims from obeying the Khalifa. He is to provoke them to revolt against him. He is to prepare armies for this purpose. He is to exploit every opportunity to spread the conviction that it is necessary to fight against the notables of Hedjaz and bring disgrace on them.

"4- He is to allege that the mausoleums, domes and sacred places in Muslim countries are idols and polytheistic milieus and must therefore be demolished. He is to do his best to produce occasions for insulting Prophet Muhammad, his Khalifas, and all prominent scholars of Madhhabs.

"5- He is to do his utmost to encourage insurrections, oppressions and anarchy in Muslim countries.

"6- He is to try to publish a copy of the Qur'an interpolated with additions and excisions, as is the case with hadiths (76)."

After explaining this six-paragraph scheme, the secretary added, "Do not panic at this huge programma. For our duty is to sow the seeds for annihilating Islam. There will come generations to complete this job. The British government has formed it a habit to be patient and to advance step by step. Wasn't Prophet Muhammad, the performer of the great and bewildering Islamic revolution, a human being after all? And this Muhammad of Najd of ours has promised to accomplish this revolution of ours like his Prophet."

A couple of days later, I took permission from the Minister and the Secretary, bid farewell to my family and friends, and set out for Basra. As I left home my little son said, "Come back soon daddy!" My eyes became wet. I could not conceal my sorrow from my wife. After a tiresome journey I arrived in Basra at night. I went to Abd-ur- Rida's home. He was asleep. He was very pleased when he woke up and saw me. He offered me warm hospitality. I spent the night there. The next morning he said to me, "Muhammad of Najd called on me, left this letter for you, and left." I opened the letter. He wrote the was leaving for his country, Najd, and gave his address there. I at once set out to go there, too. After an extremely onerous journey I arrived there. I found Muhammad of Najd in his home. He had lost a lot of weight. I did not say anything this concerning this to him. Afterwards, I learned that he had gotten married.

We decided between us that he was to tell other people that I was his slave and was back from some place he had sent me. He introduced me as such.

I stayed with Muhammad of Najd for two years. We made a programma to announce his call. Eventually I fomented his resolution in 1143 Hijri [A.D. 1730]. Hence by collecting

supporters around himself, he insinuated his call by making covert statements to those who were very close to him. Then, day by day, he expanded his call. I put guards around him in order to protect him against his enemies. I gave them as much property and money as they wanted. Whenever the enemies of Muhammad of Najd wanted to attack him, I inspirited and heartened them. As his call spread wider, the number of his adversaries increased. From time to time he attempted to give up his call, especially when he was overwhelmed by the multitude of the attacks made on him. Yet I never left him alone and always encouraged him. I would say to him, "O Muhammad, the Prophet suffered more persecution than you have so far. You know, this is a way of honor. Like any other revolutionist, you would have to endure some difficulty!"

Enemy attack was likely any moment. I therefore hired spies on his adversaries. Whenever his enemies meant harm to him, the spies would report to me and so I would neutralize their harm. Once I was informed that the enemies were to kill him. I immediately took the precautions to thwart their preparations. When the people (around Muhammad of Najd) heard about this plot of their enemies, they began to hate them all the more. They fell into the trap they had laid.

Muhammad of Najd promised me that he would implement all the six articles of the scheme and added, "For the time being I can execute them only partly." He was right in this word of his. At that time it was impossible for him to carry out all of them.

He found it impossible to have Kaba demolished. And he gave up the idea of announcing that it (Kaba) is an idol. In addition, he refused to publish an interpolated copy of the Qur'an. Most of his fears in this respect were from the Sharifs in Mecca and the Istanbul government. He told me that "If we made these two announcements we would be attacked by a powerful army." I accepted his excuse. For he was right. The conditions were not favorable at all.

A couple of years later the Ministry of Commonwealth managed to cajole Muhammad bin Su'ud, the Amir of Der'iyya, into joining our lines. They sent me a messenger to inform me about this and to establish a mutual affection and cooperation between the two Muhammads. For earning Muslims' hearts and trusts, we exploited our Muhammad of Najd religiously, and Muhammad bin Su'ud politically. It is an historical fact that states based on religion have lived longer and have been more powerful and more imposing.

Thus we continuously became more and more powerful. We made Der'iyya city our capital. And we named our new religion the WAHHABI religion. The Ministry supported and reinforced the Wahhabi government in an underhanded way. The new government bought eleven British officers, very well learned in the Arabic language and desert warfare, under the name of slaves. We prepared our plans in cooperation with these officers. Both Muhammads followed the way we showed them. When we did not receive any orders from the Ministry we made our own decisions.

We all married girls from tribes. We enjoyed the pleasure of a Muslim wife's devotion to her husband. Thus we had stronger relations with tribes. Everything goes well now. Our centralization is becoming more and more vigorous each day. Unless an unexpected catastrophe takes place, we shall eat the fruit we have prepared. For we have done whatever is necessary and sown the seeds.

Warning: A person who reads this book with attention will realize that Islam's arch enemy is the British and will know very well that the Wahhabi sect, whose votaries have been attacking the Sunnite Muslims all over the world, was founded and is being supported by the British.

This book proves with documentaries that the Wahhabi sect was founded by British unbelievers with a view of annihilating Islam. We hear that heretics in every country are striving to spread Wahhabism. There are even people who claim that Hempher's confessions are imaginary stories

written by others. But they cannot furnish any evidence to prove this claim of theirs. Those who read Wahhabite books and learn the inner, essential facts about them realize that these confessions are true. Wahhabis help demolish Islam. No matter how hard they may try, they will not be able to annihilate the Ahl as-sunnat, who are true Muslims, but they themselves will perish, instead. For Allahu ta'ala gives the good news through the eighty-first ayat of Isra sura that the heretics that will appear will be beaten and annihilated by the people of the right way.

FOOTNOTES

(1) Whereas those who impute mendacity to our Prophet are Shiites and Christians. The deviating beliefs, words and dirty works of Shiites which do not conform with those of our prophet and the Qur'an al- karim are written and refuted each in the books of Ahl as-sunnat such us As-Sawaiq ul-muhrika, Tuhfa-i ithna ashariyya, Te'yeed-i Ahl as-sunnat, Nahiye, Ashab-i kiram, Hujaj-i kat'iyye, and Milal wa Nihal. The writer of Sawaiq Ahmad ibni Hajar Makki died in Mecca in 974 [1566 A.D.]; Tuhfa's writer Abdul 'Aziz died in Delhi in 1239 [1824 A.D.]; Te'yeed's writer Imam-i Rabbani Ahmad Faruqi died in Serhend in 1034 [1624 A.D.], Nahiye's writer Abdul 'Aziz Farharavi died in 1239 [1824 A.D.]; Ashab-i kiram's writer Abdulhakim Arwasi died in Ankara in 1362 [1943 A.D.]; Hujaj's writer Abdullah Suwaydi died in Baghdad in 1174 [1760 A.D.]; Milal's writer Muhammad Shihristani died in Baghdad in 548 [1154 A.D.].

(2) When Abu Ubaida bin Jarrah, who was appointed for Khalid bin Walid's place, continued the conquests, it was realized that the reason for the conquests was the help of Allahu ta'ala, not Khalid himself.

(3) In Shiism it is essential to talk and to have a certain belief on matters concerning the caliphate. According to Sunni belief these are not necessary. The young Englishman confuses religious information with information pertaining to worldly matters. In worldly knowledge, Muslims have, like he advises, always thought of novelty and improvement, and have always made progress in science, technique, mathematics, architecture, and medicine. When the famous Italian astronomer Galileo said that the earth was rotating no doubt he had learnt the fact from Muslims not only was he anathemized by priests, but he was also imprisoned. It was only when he made penance, renouncing his former statement and saying that "No, it is not rotating," that he saved himself from the priests' hands. Muslims follow Qur'an al-karim and hadith ash-Sharifs in knowledge pertaining to Islam and iman. Unlike Christians, they do not interpolate this knowledge, which is beyond mind's periphery of activity.

(4) Nur sura, ayat: 32

(5) This statement of his denies the hadith ash-Sharif which commands us to follow the Sahaba.

(6) Today in all the Islamic countries ignorant and traitorous people disguised as religious people have been attacking the scholars of Ahl as-sunnat. They have been commending Wahhabism in return for large sums of money they receive from Saudi Arabia. All of them use the above mentioned statements of Muhammad of Najd as a weapon on every occasion. The fact is that none of the statements made by the scholars of Ahl as-sunnat or the four imams is contrary to Qur'an al-karim and hadith ash-Sharifs. They did not make any additions to these sources, but they explained them. Wahhabis, like their British prototypes, are fabricating lies and misleading Muslims.

(7) A Muslim who has seen the beautiful, blessed face of Muhammad 'alaihis-salam' is called Sahabi. Plural for Sahabi is Sahaba, or Ashab.

(8) Some ignorant people without a certain Madhhab today, say so, too.

(9) This allegation of this person shows that he was quite unaware of the knowledge of Hadith.

(10) Hempher's confessions were translated into Turkish and, together with the author's explanations, formed a book. This version is the English translation of that Turkish book.
(11) Tawba sura, ayat: 73
(12) Tawba sura, ayat: 73
(13) Nikah means a marriage contract as prescribed by Islam. Mut'a nikah means a contract made between a man and a woman to cohabit for a certain period of time. Islam prohibits this type of marriage.
(14) Nisa sura, ayat: 24
(15) Mut'a nikah is similar to today's practice of having a mistress. It is permissible according to the Shiites. 'Umar 'radi-allahu anh' did not say so. Like all other Christians, the English spy bears hostility towards hadrat 'Umar and inveighs against him on this occasion, too. It is written in the book Hujaj-i-Qatiyya: "'Umar 'radi-allahu anh' said that Rasulullah had forbidden mut'a nikah and that he was not going to permit a practice forbidden by the Messenger of Allah. All the Ashab al-kiram supported this statement of the Khalifa's. Among them was hadrat 'Ali, too." (Please see the book Documents of the Right Word.)
(16) Maida sura, ayat: 91
(17) Maida sura, ayat: 91
(18) However, our Prophet stated, "If something would intoxicate in case it were taken in a large amount, it is haram to take even a small amount of it which would not intoxicate."
(19) Baqara sura, ayat: 184
(20) All the Islamic books agree that (Yaqin) in this context means (death). Hence this ayat al-karima purports, "Worship till death."
(21) Hijr Sura, ayat: 99
(22) Taha sura, ayat: 14
(23) Our Prophet stated, "The namaz is Islam's pillar. He who performs the namaz has constructed his faith. He who does not (perform the namaz) has ruined his faith." and (in another hadith), "Perform the namaz as I do." It is a grave sin not to perform the namaz in this manner. What signifies the heart's purity is to perform the namaz correctly.
(24) The book Al-fajr-us-sadiq, written by Jamil Sidqi Zahawi Effendi of Baghdad, who was a mudarris (professor) of Aqaid-i-Islamiyya (Islamic creed) in the Dar-ul-funun (university) of Istanbul and passed away in 1354 [C.E. 1936], was printed in Egypt in 1323 [C.E. 1905] and reproduced by offset process by Hakikat Kitabevi in Istanbul. It is stated in the book, "The heretical ideas of the Wahhabi sect were produced by Muhammad bin Abd-ul-Wahhab in Najd in 1143 [C.E. 1730]. He was born in 1111 [C.E. 1699], and died in 1207 [C.E. 1792]. The sect was spread at the cost of a considerable amount of Muslim blood by Muhammad bin Su'ud, the Amir of Der'iyya. Wahhabis called Muslims who would not agree with them polytheists. They said that all of them (non-Wahhabis) must perform the hajj again (even if they had performed it), and asserted that all their ancestors as well had been disbelievers for six hundred years. They killed anyone who would not accept the Wahhabi sect, and carried off their possessions as booties. They imputed ugly motives to Muhammad 'alaihis-salam'. They burned books of Fiqh, Tafsir, and Hadith. They misinterpreted Qur'an al-karim in accordance with their own ideas. In order to deceive Muslims, they said they were in the Hanbali Madhhab. However, most Hanbali scholars wrote books refuting them and explaining that they were heretics. They are disbelievers because they call harams 'halal' and because they belittle Prophets and the Awliya. The Wahhabi religion is based on ten essentials: Allah is a material being. He has hands, a face, and directions. [This belief of theirs is similar to the Christian creed (Father, Son, and Holy Ghost)]; 2- They interpret

Qur'an al-karim according to their own understanding; 3- They reject the facts reported by the Ashab al-kiram; 4- They reject the facts reported by scholars; 5- They say a person who imitates one of the four Madhhabs is a disbeliever; 6- They say non-Wahhabis are disbelievers; 7- They say a person who prays by making the Prophet and the Awliya intermediaries (between himself and Allahu ta'ala), will become a disbeliever; 8- They say it is haram to visit the Prophet's grave or those of the Awliya; 9- He who swears on any being other than Allah will become a polytheist, they say; 10- A person who makes a solemn pledge to anyone except Allah or who kills an animal (as a sacrifice) by the graves of Awliya, will become a polytheist, they say. In this book of mine it will be proved by documentary evidences that all these ten creedal tenets are wrong." These ten fundamentals of the Wahhabi religion are noticeably identical with the religious principles Hempher prompted to Muhammad of Najd.

The British published Hempher's confessions as a means for Christian propaganda. In order to mislead Muslims' children they wrote lies and fabrications in the name of Islamic teachings. Therefore, with a view to protect our youth from this British trap, we publish this book, which is a correction of their lies and slanders.

(25) Muhammad sura, ayat: 7. To help the religion of Allahu ta'ala means to adapt oneself to the Shariat and to try to promulgate it. To revolt against the Shah or the State would mean to destroy the religion.

(26) Descendants of hadrat Husain 'radi-allahu anh'.

(27) Descendants of hadrat Hasan 'radi-allahu anh'.

(28) Teaching, preaching, and commending the Islamic commandments.

(29) Admonishing, warning against the Islamic prohibitions.

(30) Nisa sura, ayat: 59

(31) This assertion is entirely wrong. It contradicts his former statement that "it is fard to obey the Padishah."

(32) This is sheer calumniation. The written will of Uthman ('Uthman) Ghazi, (the first Ottoman Padishah), is a detailed example of the value and honor the Ottoman administration set on the scholars. All the Padishahs granted the highest positions to the scholars. When the jealous adversaries of Mawlana Khalid Baghdadi slanderously denounced him to Mahmud Khan II and demanded that he be executed, the Sultan gave this widely known answer: "Scholars would by no means be harmful to the State." The Ottoman Sultans granted a house, provisions, and a high salary to every scholar.

(33) The books on religion, ethics, iman, and science written by thousands of Ottoman scholars are known universally. Peasants, who are supposed to be the most illiterate sort of people, were very well informed of their faith, worships, and craft. There were mosques, schools, and madrasas in all villages. Villagers were taught how to read and write, religious and worldly knowledge in these places. Women in villages knew how to read Qur'an al-karim. Most scholars and Awliya were brought up and educated in villages.

(34) The Ottoman Muslims were very firm spiritually. The people would run for Jihad in order to attain martyrdom. After each of the (five) daily prayers of namaz, as well as during every Friday Khutba, the religious men would pronounce benedictions over the Khalifa and the State, and the whole congregation would say "Amin". Christian villagers, on the other hand, are mostly illiterate, totally unaware of their faith and worldly knowledge, and therefore take the priests' sermons for granted and adhere to the lies and superstitions they have fabricated in the name of religion. They are like senseless flocks of animals.

(35) Unlike Christianity, Islam does not separate the religion from the world. It is a worship to busy oneself with worldly matters. Our Prophet stated, "Work for the world as though you would never die, and (work) for the Hereafter as if you were going to die tomorrow."
(36) The emperors brought pressure to bear on the people for the execution of the principles of the Shariat. They did not perpetrate oppression like the European kings.
(37) The roads were so safe that a Muslim who set out from Bosnia would travel as far as Mecca comfortably and free of charge, staying, eating and drinking in the villages on the way, and the villagers would most of the time give him presents.
(38) There were hospitals and asylums everywhere. Even Napoleon was cured by the Ottomans. All Muslims adapt themselves to the hadith ash-Sharif, "He who has iman will be clean."
(39) These slanders are not even worth answering. Firuz Shah, the Sultan of Delhi, passed away in 790 [C.E. 1388]. The orchards and gardens irrigated by the wide 240 km canal constructed with his command relapsed into a wasteland during the British invasion. The remains of the Ottoman architecture are still dazzling the eyes of tourists.
(40) They must be confusing the Ottomans with those French generals who were awarded for pouring their kings' excrement into Seine.
(41) At a time when the British were totally oblivious to arts, weaponry, and women's rights, the Ottomans formulated these concepts in the most exquisite way. Would they have the face to deny the fact that the Swedish and the French kings asked for help from the Ottomans?
(42) The streets were extremely clean. In fact, there were health services allotted to cleaning the spittles in the streets.
(43) Al-i-Imran sura, ayat: 103
(44) Al-i-Imran sura, ayat: 137
(45) Baqara sura, ayat: 201
(46) Shura sura, ayat: 38
(47) Mulk: 15
(48) Baqara sura, ayat: 29
(49) Hijr: 19
(50) Anfal sura, ayat: 60
(51) Baqara sura, ayat: 228
(52) Zuhd, which is commended by books of Tasawwuf, does not mean to cease from worldly labor. It means not to be fond of the world. In other words, working for the world, earning worldly needs, and using them compatibly with the Shariat will provide as much thawab as worships will.
(53) There are indications in hadith ash-Sharifs that Abu Bakr, 'Umar, 'Uthman, and 'Ali 'radi-allahu anhum' would become Khalifas. Yet there is not a clear statement concerning their times. Rasulullah 'sall- allahu alaihi wa sallam' left this matter to his Sahaba's choice. The Sahaba had three different kinds of ijtihad in electing the Khalifa. Caliphate was not a property to be inherited by one's relatives. Abu Bakr, who had been the first person to become a Muslim, who had caused others to become believers, behind whom our Prophet had performed namaz by telling him to be the imam and conduct the namaz, and with whom the Prophet had migrated (to Medina), was the most suitable candidate. Some (of the Sahaba) went to hadrat 'Ali's place. One of them, namely, Abu Sufyan, said, "Hold out your hand! I shall pay homage to you! If you like, I shall fill all the place with cavalrymen and infantrymen." Hadrat 'Ali refused this, answering, "Are you trying to break the Muslims into groups? My staying home is not intended for being elected Khalifa. Bereavement from Rasulullah has shocked me. I feel demented." He went to the

mosque. He paid homage to Abu Bakr in the presence of all the others. Upon this Abu Bakr said, "I don't want to be Khalifa. I accept it willy-nilly to prevent confusion." 'Ali replied, "You are more worthy of being Khalifa." The statements of praise hadrat 'Ali made of Abu Bakr that day are quoted in our (Turkish) book Se'adet-i Ebediyye. Hadrat 'Umar accompanied hadrat 'Ali to his house. Hadrat 'Ali would say, "After Rasulullah, Abu Bakr and 'Umar are the highest of this Ummat (Muslims)." People who believed the Shiite lies and slanders are responsible for the wretched state Muslims are in today. The British are still pushing on this instigation.

(54) Hadrat Muawiya became Khalifa upon hadrat Hasan's paying homage to him. Please read the book Documents of the Right Word.

(55) Shura sura, ayats: 79-80-81

(56) British agents distort the meanings of ayat-i- karimas and hadith ash-Sharifs in order to mislead Muslims. It is sunnat (something done, advised, recommended, liked by the Prophet) to have medical treatment. Allahu ta'ala has created a curing effect in medicine. Our Prophet commanded to take medicine. Allahu ta'ala, the creator of everything, is the healer. Yet He has created a law of causation and commands us to obey this law by holding on to the causes. We must work hard, discover the causes, and use them. To say, "He cures me," means to say, "He gives me the means that will cause healing." It is a commandment (of Islam) to do research to find out the causes. Our Prophet stated, "It is fard both for men and for women to study and acquire knowledge." At another time he stated, "Allahu ta'ala likes those who work and earn."

(57) Worship does not only consist of namaz, fast and hajj. It is also worship to do worldly business because Allahu ta'ala commands it but in a manner compatible with the Shariat. It is very thawab (deserving reward in the Hereafter) to work for useful things.

(58) See the savagery, the cruelty perpetrated by the British, who call themselves civilized and repeat the phrase 'human rights' so often!

(59) Al-i-Imran sura, ayat: 130

(60) Nisa sura, ayat: 34

(61) It is stated in a hadith ash-Sharif, "A woman (wife) who obeys the Shariat is one of the blessings of Paradise. A woman who follows her sensations and disobeys the Shariat is evil." A poor single woman's father has to subsist her, be her unmarried or widowed. If he does not, he is to be imprisoned. If she does not have a father, or if her father is (too) poor (to subsist her), her mahram relatives will (have to) care for her. In case she does not have such relatives, either, the government will have to allot a salary for her. A Muslim woman will never have to work for a living. The Islamic religion has burdened man with all the needs of his woman. In return for this heavy burden, man might as well have been made the only inheritor of his progenitors; yet, as another kindness toward womankind, Allahu ta'ala has commanded that they should be given half the property inherited by their brothers. A husband cannot force his wife to work within or without the house. If a woman wants to work, she can do so with her husband's permission, with the proviso that she should be covered and there should not be men at the place where she works; and in this case her earnings will belong to her. No one can force a woman to relinquish earnings of this sort or property she has inherited or the mahr (she has deserved through marriage agreement). Nor can she be forced to spend it for her or her children's needs or for anything needed in the house. It is fard for the husband to provide all such needs. In today's communist regimes, women as well as men are made to work in the heaviest jobs for food only, like animals. In Christian countries, said to be free world countries, and in some Arabic countries said to be Muslim countries, women work like men in factories, in fields, in trade businesses under the sophistry that "life is common." As it frequently appears in daily newspapers, most of them

regret having married, so that law courts teem with files of divorce suits. Utterances spoken by the blessed mouth of the Messenger of Allah are of three kinds: The first kind comprises utterances which come from Allahu ta'ala both in tenor and in vehicle. These utterances are called ayat al-karima, which make up the Qur'an al-karim collectively. The utterance, "Every good and useful thing coming to you is willed and sent by Allahu ta'ala. Every evil and harmful thing is wished by your nafs. All these things are created and sent by Allahu ta'ala," is the seventy-eighth ayat of Nisa sura. The second kind includes utterances whose words belong to our Prophet while their meanings are inspired by Allahu ta'ala. These utterances are called hadith-i-qudsi. The utterance, "Be inimical towards your nafs. For it is My enemy," is a hadith-i-qudsi. In the third kind are those utterances belonging to our Prophet both in wording and in meaning. They are called hadith ash-Sharif. The utterance, "A woman who obeys the Shariat is one of the blessings of Paradise. A woman who follows her nafs is evil," is a hadith ash-Sharif. Hadrat Muhyiddin-i-Arabi explains this hadith ash-Sharif in the first volume of his book Musamarat. The British spy withholds the first half of the hadith and reveals only the latter half. If women all over the world knew about the value, the comfort and peace, the freedom and the right to divorce Islam has conferred on them, they would immediately become Muslims and endeavor to disseminate Islam all over the world. It is a shame that they cannot realize these facts. May Allahu ta'ala bless all humanity with the fortune of learning Islam's luminous way correctly!

(62) Maida sura, ayat: 5

(63) Hadrat Safiyya, whom the British call a Jew, had already become a Muslim (when she married our Prophet). As for Mariya, an Egyptian, she was not one of the blessed wives of the Messenger of Allah. She was a jariya. She, too, was a Muslim. (When she passed away), 'Umar 'radi-allahu anh', who was the Khalifa at that time, conducted the ritual prayer (performed when a Muslim dies). According to the belief of Ahl as-sunnat, a Christian woman can be a jariya as well as a wife (for a Muslim man). Contrary to the Shiite credo (in this respect), disbelievers are not foul themselves. What is foul in them is the belief they hold.

(64) Belief in the information a Prophet has brought from Allahu ta'ala is called Iman. The information to be believed is of two sorts: (1) Information to be believed only; (2) Information both to be believed and to be practiced. The first sort of information, which is the basis of iman, comprises six tenets. All Prophets taught the same basic principles of iman. Today, all the Jews, Christians, scientists, statesmen, commanders all over the world, and all these so-called modernists believe in the Hereafter, that is, in resurrection after death. Those who call themselves modern people have to believe, like these people. On the other hand, Prophets' Shariats, i.e. the commandments and prohibitions in their religions, are not the same. Having iman and adapting oneself to the Shariat is called Islam. Since each Prophet has a different Shariat, the Islam of each Prophet is different from that of another. Each Messenger of Allah brought a new Islam, abrogating the Islam of the Prophet prior to him. The Islam brought by the last Prophet Muhammad 'alaihis-salam' shall remain valid till the end of the world. In the 19th and 85 th ayats of surat Ali Imran, Allahu ta'ala commands Jews and Christians to give up their former Islams. He declares that those who do not adapt themselves to Muhammad 'alaihis-salam' shall not enter Paradise and that they shall suffer eternal burning in Hell. Each of the aforenamed Prophets, i.e. Ibrahim, Ismail, and Yusuf, supplicated for the Islam that was valid in his time. Those Islams, going to church, for instance, are not valid today.

(65) Baqara sura, ayat: 128

(66) Baqara sura, ayat: 132

(67) Hajj sura, ayat: 40

(68) See the footnote 2 on page 56.

(69) Worships are performed because Allahu ta'ala has commanded them. Yes, Allahu ta'ala does not need His born servants' worships. Yet the born servants themselves need worshipping. These people (Christians) go to church in crowds. On the other hand they prevent Muslims from going to mosques.

(70) Before the revelation of the ayat of Hijab (veiling), women would not cover themselves; they would come to the Messenger of Allah, ask him questions, and learn from him what they did not know. Whenever the Messenger of Allah visited one of them in her home, other women would go there, too, sitting, listening, and learning. Six years after the Hijrat Nur sura was revealed to prohibit women from sitting or talking with men (other than spouse or other close relatives). From them on, the Messenger of Allah commanded women to learn what they did not know by asking his blessed wives. These disbelievers are misleading Muslims by withholding the fact that women covered themselves after the revelation of the ayat of Hijab.

Umm-i Salama 'radi-allahu anha', blessed wife of Rasulullah, narrates: Maymuna 'radi-allahu anha', another wife of Rasulullah 'sall-allahu alaihi wa sallam' and I were with the Messenger of Allah 'sall-allahu alaihi wa sallam', when Ibn-i-Umm-i-Maktum 'radi-allahu anh' asked for permission and entered. When the Messenger of Allah 'sall-allahu alaihi wa sallam' saw him he said to us, "Withdraw behind the curtain!" When I said, "Isn't he blind? He won't see us," the Messenger of Allah answered, "Are you blind, too? Don't you see him?" That is, he meant, "He may be blind, but you aren't." This hadith ash-Sharif was quoted by Imam-i-Ahmad and Tirmuzi and Abu Dawud 'rahimahum-ullahi ta'ala.' According to this hadith ash-Sharif, as it is haram for a man to look at a woman who is not his spouse or a close relative, so is it haram for a woman to look at a man who is not her spouse or a close relative. Our Madhhab imams took other hadith ash-Sharifs into consideration as well, and said that "It is haram for a woman to look at a na-mahram man's awrat parts. It is easy to do this. These easy commandments and prohibitions are called (Rukhsat). It is Azimat for a woman not to look at a na-mahram man's head and hair. A man's awrat part for a woman (the part which is forbidden for a woman to look at) is between his knee and navel. And (obeying) this (rule only, without paying attention to the Azimat), is (called) Rukhsat. As is seen, the Azwaj-i-tahirat (the pure wives of the Messenger of Allah) 'radi-allahu ta'ala anhunna' and the Ashab al-kiram 'radi-allahu anhum' would always act on the Azimat and they would refrain from the Rukhsat. The Zindiqs who try to destroy Islam from within put forward the fact that women did not cover themselves before the revelation of the ayat of Hijab and say that "Women did not cover themselves in the Prophet's time. Women's veiling themselves like ogres, a practice which is so common today, did not exist at that time. Hadrat Aisha, for one, would go out bare headed. Today's practice of veiling was invented by the bigoted men of fiqh afterwards." The hadith ash-Sharifs quoted above show clearly that these statements of theirs are lies and slanders. The four right Madhhabs, which are the explanations of the commandments and prohibitions of Allahu ta'ala, give different accounts pertaining to men's awrat parts, that is, parts of their body which are forbidden (for others) to look at or (for them) to show to others. It is fard for every man to cover those parts of his body which the Madhhab he is in prescribes to be haram. It is haram to look at someone else's parts of awrat. The following hadith ash-Sharifs are written in the book Ashi'at-ul-Lama'at:

"Let men and women not look at the awrat parts of people of their own sex." In the Hanafi Madhhab, a man's parts of awrat for other men are the same as those of a woman for other women: the area between the knees and the navel. A woman's parts of awrat for men na-mahram to her, on the other hand, are all her body with the exception of the hands and face. (Any member

of the opposite sex who is not one of a person's close relatives called mahram is called na-mahram. Islam names one's mahram relatives. They are eighteen). A woman's hair is within her parts of awrat. It is haram to look at someone's parts of awrat even without any feeling of lust.
"If you see a woman, turn your face away from her! Although it is not sinful to see one unexpectedly, it is sinful to look at her again."
"O 'Ali! Do not open your thigh! Do not look at someone else's thigh, be it a corpse or a person who is alive."
"May Allah curse those who open their parts and those who look at them!"
"A person who makes himself like a community will become one of them." This hadith ash-Sharif shows that a person who adapts himself to enemies of Islam in ethics, behavior or styles of dressing will become one of them. Those who adapt themselves to disbelievers' wicked fashions, who name harams 'fine arts', and who call people who commit harams 'artists', should take this hadith ash-Sharif as a warning. It is written as follows in Kimya-yi-saadat: "It is haram for women and girls to go out without covering their heads, hair, arms and legs or in thin, ornamented, tight, perfumed dresses. If a woman's parents, husband or brothers condone her going out in this manner, they will share her sin and the torment (she will suffer for this sin in the Hereafter)." If they make tawba they will be pardoned. Allahu ta'ala likes those who make tawba.
(71) Sayyid Abd-ul-Hakim Arwasi 'rahmat-ullahi alaih', a great scholar, states in the book (Ashab al-kiram), which he wrote in Istanbul: "Hadrat Fatima, the blessed daughter of the Messenger of Allah, and all her offspring till the end of the world are members of the Ahl al-bayt. It is necessary to love them even if they are disobedient Muslims. Loving them, helping them with one's hearts, body, and/or property, respecting them and observing their rights will cause one to die as a believer. There was a law court allotted for Sayyids in Hama, a city in Syria. In the time of the Abbasid Khalifas in Egypt, the descendants of Hasan 'radi- allahu anh' were named Sharif and it was decided that they were to wear white turbans, and Husain's 'radi-allahu anh' sons were named Sayyid, who were to wear green turbans. Children born from these two families were registered in the presence of a judge and two witnesses. During the reign of Sultan Abd-ul-majid Khan 'rahmat-ullahi alaih' Rashid Pasha, the masonic vizier, cancelled these law courts under the directions of his British bosses. People without any known genealogical origin or religious Madhhab began to be called Sayyid. Bogus Iranian Sayyids spread far and wide. It is stated in Fatawa-i-hadithiyya, In the early days of Islam anyone who was a descendant of the Ahl al-bayt was called Sharif, e.g. Sharif-i-Abbasi, Sharif-i-Zaynali. Fatimi Rulers were Shiite. They called only the descendants of Hasan and Husain Sharif. Ashraf Shaban bin Husain, one of the Turcoman Rulers in Egypt, commanded that Sayyids should wear green turbans so that they be distinguished from Sharifs. These traditions spread widely, though they do not have any value from the Islamic point of view.' There is detailed information in this subject in Mirat-i-kainat and in the Turkish version of Mawahib-i-ladunniyya and in the third chapter of the seventh section of the commentary called Zarqani."
(72) These British contrivances came to naught. For Allahu ta'ala has been protecting Qur'an al-karim from interpolation. He did not promise also that He would protect the Injil (the heavenly Book revealed to hadrat Isa). It is for this reason that false books in the name of Bible were written. Even these books were changed in the course of time. The first interpolation in them was made by a Jewish convert named Paul. The greatest of the changes that were made in every century was the one constituted by the three hundred and nineteen priests who convened in Nicea in 325 upon the order of Constantine, the first Roman emperor in Istanbul. In 931 [C.E. 1524], Martin Luther, a German priest, established the Protestant sect. Christians who followed the

Pope in Rome were called Catholics. The massacres of Saint Bartholomew and Scotland, the catastrophic mass killings after the tribunals called Inquisition are recorded in Christian history as well. In 446 [C.E. 1054], Michael Kirolarius, Patriarch of Istanbul, dissented from the Pope and established the Orthodox Church. The Syrian Monophysite sect was founded by Jacobus (Baradaeus), d. 571 C.E.; the Syrian Maronite sect by Maro, d. 405; and the Jehovah's Witnesses by Charles Russell in 1872.

(73) The British applied the twenty-one article destruction plan, which they had prepared in order to annihilate Islam, to the two great Islamic Empires, Indian and Ottoman. They established heretical Islamic groups, such as Wahhabi, Qadiyani, Tabligh-i-jamaat, and Jamaat-i-Islamiyya, in India. Then the British army easily invaded India and destroyed the whole Islamic State. They imprisoned the Sultan and butchered his two sons. Extremely valuable articles and the choicest treasures that had been preserved throughout centuries were plundered and shipped to London. They stole the precious stones, such as diamonds, emeralds and rubies, ornamenting the walls of the mausoleum called Taj-mahal, which the Indian Sultan Shah-i-Jihan had built in 1041 [C.E. 1631] over the grave of his wife Erjumend Beghum in Aghra, plastering their places on the walls with mud. Today these plasters shout out the British savagery to the whole world. And the British are still spending this stolen wealth for the annihilation of Islam. As is expressed by an Islamic poet, "If the cruel have oppression, the oppressed have Allah with them," the divine justice rose and they had their deserts in the Second World War. Fearing that the Germans might invade Britain, most of the wealthy British, clergymen, households of Statesmen and ministers, and tens of thousands of enemies of Islam boarded ships and were on their way to America, when the magnetic mines released from the two German warships of Graf von Spee and two similar ships caught and sank their ships. They all drowned in the Atlantic Ocean. After the war, upon a decision taken by the center of United Nations Human Rights in New York, they receded from their colonies all over the world. They lost most of their sources of income which the Ministry of the Commonwealth had been exploiting for centuries. They were confined to the island called Great Britain. food and consumer goods were rationed. I remember the Chief of Turkish General Staff, General Salih Omurtak, saying at a dinner party in 1948, "In London, an official guest as I was, I always left the meal table without being fully fed. In Italy, on my way back, I fed myself up by eating plenty of spaghetti." This I am quoting because I was seated opposite the general at the dinner table and I heard exactly what he said. His words are still echoing in my ears.

Thenaullah-i-Dahlawi 'rahmatullahi alaih' makes the following observation in his explanation of the eighty-second ayat al-karima of Sura-i-Maida: "Muhy-is-sunnat Husain Baghawi stated that not all Christians are polytheistic. For polytheism means to deify something, i.e. to worship it. Polytheists, like Jews, bear bitter enmity towards Muslims. They kill Muslims, devastating their homelands and demolishing their mosques. They burn copies of Qur'an al-karim." Imam-i-Rabbani 'rahmatullahi alaih' states in the third letter of the third volume (of his Maktubat), "A person who worships any being other than Allahu ta'ala is called a polytheist. A person who has not adapted himself to a Prophet's Shariat is a polytheist." Christians all over the world today deny Muhammad 'alaihis-salam' and are therefore disbelievers. Most of them are polytheistic because they say that Isa 'alaihis-salam' is a god, or that he is one of the three gods. Some of them, who profess that "Jesus is a born slave and a prophet of God", are Ahl-i-kitab (people of the book). All these people maintain an inimical attitude towards Islam and Muslims. Their attacks were administered by the British. We have been informed in 1412 [1992 A.D.] that the Christians recently concocted ten questions and distributed them in Muslim countries. Islamic

savants in Bangladesh by preparing answers to these questions disgraced the Christian priests. Hakikat Bookstore in Istanbul, distributes these answers throughout the world under the title of Al-Ekazib-ul-Jadidi-tul-Hristiyaniyye.

(74) The British were successful in these endeavors of theirs. They brought their masonic disciples, such as Mustafa Rashid Pasha, Ali Pasha, Fuad Pasha, and Tal'at Pasha, and degenerate people of Armenian or Jewish origin into power. And other masonic men of religion, such as Abdullah Jawdat, Musa Kazim, and Abduh, were made religious authorities.

(75) Persons, statues, (or icons) worshipped, offered prostrations to, and looked on as the only authority to provide one's wishes is called an 'idol'. Muslims do not offer their prostrations to Kaba. Turning towards Kaba, they offer their prostrations to Allahu ta'ala. In each prayer of namaz, after performing their prostration towards Kaba, they recite the Fatiha sura. It is purported in this sura, "O Thou, the Unique [only one] Rabb of alams (universe)! Thee, alone, do we worship. From Thee, alone, do we ask for everything."

(76) It would be a very grave slander to assert that there are additions and excisions in the hadith-i- Sharifs in the well-known and authentic books (of hadith). A person who has learned how thousands of hadith scholars compiled hadith ash-Sharifs could never tell such an abominable lie, nor would he believe lies of this sort.

SECTION TWO

BRITISH ENMITY AGAINST ISLAM

People who read the British spy's confessions given in the first section will have an idea of what the British think about Muslims throughout the world. The following is an account of how British spies have applied the orders they received from the Ministry of Commonwealth on the world's Muslims and what activities the missionaries have been carrying on.

The British are a conceited and arrogant people. The high value which they attach to themselves and to their own country leaves its place to a symmetrical detestation when it comes to other people and their countries.

According to the British, there are three groups of people on the earth: The first group are the British, who are self-portraited as the most developed beings Allah has ever created in the human form. The second group are the white-colored Europeans and Americans. These people may also be worthy of respect, as they so generously admit. The third group are the people who have not had the luck of being born in either of the first two groups. They are the sort of creatures between human beings and animals. They are not worthy of respect at all; nor do they deserve such things as freedom, independence or a country. They have been created for living under others' domination, especially that of the British.

Holding such a prejudice about other people, the British never live among the inhabitants of their colonies. Throughout their colonies there are clubs, casinos, restaurants, baths, and even stores that are open only to British people. Native people cannot enter these places.

French writer Marcelle Perneau, who is famous for his travels to India in the early twentieth century, gives the following account in his Notes on My Travel to India:

"I made an appointment with an Indian scholar, who was widely known in Europe, so much so that he had been granted professorship by some universities; we decided to meet in a British club

in India. When the Indian arrived, the British did not let him in, disignoring his fame. It was only after I found out what was happening and insisted that I was able to see the Indian in the club."
The British have treated other people with such cruelty as could not be inflicted on animals.
Their biggest colony is India, where they perpetrated savage, sadistic cruelties for years; in the Amritsar city of this country a group of Hindus who had come together for a religious rite did not pay due respect to a British woman missionary. The missionary complained to the British General Dyer. Upon this the general ordered his soldiers to open fire on the people performing their rite. Seven hundred people were killed in ten minutes, and more than a thousand people were wounded. Unsatisfied with this, the general forced the people to walk on their hands and feet like animals for three days. A complaint was filed and reported to London, whereupon the government issued an order for an investigation.
When the inspector sent forth to India for the investigation asked the general for what reason he had ordered his soldiers to open fire on defenseless people, the general answered, "I am the commander here. I make the decisions about the military executions here. I ordered so because I considered it right." When the inspector asked what was the reason for his ordering the people to crawl face downwards, the general answered, "Some Indians crawl face downwards in front of their gods. I wanted them to know that a British woman is as sacred as a Hindu god, and, therefore, they have to crawl in front of her, too, let alone insulting her." And when the inspector reminded him that the people would have to go out for shopping and other things, the general's answer was, "If these people were human beings they would not crawl on their faces in the streets. They live in adjacent houses with flat roofs. They would walk on their roofs like human beings." These statements of the general's were publicized by the British press and the general was declared a hero. [Dyer, Reginald Edward Harry was born in 1281 [A.D. 1864] and died in London in 1346 [A.D. 1927]. The world's histories mention him as "The famous British general who quelled the riots against the British oppression in Amritsar city by turning the city into a lake of blood on April 13, 1919." When large mass demonstrations against the British were staged all over India, he was discharged from office and retired. However, the British House of Lords decided that his deeds deserved laud and praise, and he must therefore be supported. This fact makes it quite clear how British lords and counts look on other peoples].
The British apply a different administrative system in their colonies with white and originally European people than the one by which they colonize countries whose people are colored and aboriginal. The first group are privileged; that is, they are partly autonomous. The second group moan with the pains of cruelty. This second group of their colonies, which they call 'Dominions', have self-governing states in their internal affairs, while they are under British domination in their external matters. Examples of these colonies are Canada, Australia, New Zealand, etc.
Matters concerning the colonies have been assigned to two ministries. They are the Ministry of the Commonwealth, and the Ministry of India. The Ministry of the Commonwealth is presided over by Secretary of State for the Colonial Department. This secretary (or minister) has two councillors and four assistants. One of the councillors is chosen from among the House of Commons. The other councillor and the assistants are in office permanently. Change of power will not cause them to lose their office. One of the four assistants are in charge of matters concerning Canada, Australia, and some islands, another one is responsible for Southern Africa, a third one governs Eastern and Western Africa, and the last one has been assigned to India.
Based on a fetid foundation, a mixture of hostility against Islam, despotism, trickery and turpitude, the British Empire formerly called itself a state on which "the sun never sets". Such countries as Canada, South Africa, Fiji, the Pacific Islands, Papua, Tonga, Australia, the British

Baluchistan, Burma, Aden, Somali, Borneo, Brunei, Sarawak, India, Pakistan, Bangladesh, Malaysia, Indonesia, Hong-Kong, a part of China, Cyprus, Malta, (and in 1300 [A.D. 1882]) Egypt, Sudan, Niger, Nigeria, Kenya, Uganda, Zimbabwe, Zambia, Malawi, Bahamas, Grenada, Guiana (Guyana), Bostwana, Gambia, Ghana, Sierra Leone, Tanzania, and Singapore were brought under the British sway. These countries of the world lost their religions, languages, customs and traditions. In addition, their sources and resources were exploited by the British.

At the end of their invasions in the nineteenth century, the Empire took possession of approximately one-fourth of the earth's surface, colonizing more than one-fourth of the earth's population.

India was the most significant, the most outstanding of the British colonies. It was India's tremendous population of over three hundred million [well over seven hundred million as of today] and its inexhaustible natural wealth that earned the British their universal domination. In the First World War alone, Britain utilized one and a half million of India's population as fighting soldiers and one billion rupees of its treasury as ready money. They used most of these assets in smashing the Ottoman Empire. In peace time as well, it was India that helped Britain's stupendous industries to survive and sustained the British economy and finance. There were two reasons for India's being an incomparably important colony: First, India was a country where Islam, which the British considered to be the greatest hindrance to their exploiting the whole world, was widespread, and Muslims were in the ascendant in this country. Second, India's natural riches.

In order to keep India under their domination, the British mounted offensives on all the Muslim countries that had transport links with India, sowed seeds of mischief and instigation, set brothers against one another, took these countries under their domination, and transported all their natural riches and national wealth back to their own country.

The perfidious character inherent in the nature of the British policy proves itself in that they meticulously followed the movements in the Ottoman Empire, set the Ottomans on a war with the Russians by using all sorts of political stratagems, and thus put them into the position that it would be impossible for them to offer any help to India.

The European pioneers of India are the Portuguese. Landing in the port city named Calcutta in India's coastal Malabar region in 904 [A.D. 1498], the Portuguese engaged in trade and took possession of India's trade business, only to lose it to the Dutch some time later. Those who snatched India's trade from the Dutch were the French. It was not long after that, however, that these people confronted with the British.

As it is related in the book As-Sawrat-ul-Hindiyya, (which means 'the Indian Revolution'), written by Allama Muhammad Fadl-i-Haqq Khayr-abadi, one of India's great Islamic scholars, and in its commentary entitled Al-yawakit-ul-mihriyya, it was in the year 1008 [A.D. 1600] when the British first managed to take Akbar Shah's permission to open trade centers in Calcutta, India. The same year Queen Elizabeth I sanctioned the regulations for the East Indian Campaign. In accordance with these regulations, the campaign was granted permission to recruit soldiers in Britain, to arm them for its own use, to establish a fleet of its own, and to organize military and commercial expeditions to India.

They bought land in Calcutta in the time of Shah-i- 'Alam I (77). They brought soldiers with the pretext of protecting their land. Akbar Shah was a corrupt person in creedal matters. He held all religions equal. In fact, he convened scholars from various religions and attempted to establish a common, universal religion, a mixture of all religions, and made an official announcement of this new religion, which he named Din-i-ilahi (Divine Religion), in 990 [A.D. 1582]. From that time

up until his death, respect for Islamic scholars continuously decreased all over India, especially in the palace, and people who tended towards Akbar Shah's religion were esteemed highly. It was during those days when the British entered India. In return for their successful medical treatment of Sultan Farruh Seer Shah in 1126 [A.D. 1714], they were awarded the privilege of buying land anywhere they liked throughout India. After Shah-i-'Alam II mounted the throne 1174 [A.D. 1760], they extended their domination from Bengal to Central India and Racasthan. They aroused mischief and tumults everywhere in India. In 1218 [A.D. 1803] the British eventually managed to take Shah-i-'Alam II completely under their authority. The orders which they announced from Delhi were now being issued in the name of the Shah. It did not take them long to equalize the powers of the British governor general with those of Shah-i-'Alam II. They deleted the names of the Muslim Indian emperors from the Indian monetary coins. In 1253 [C.E. 1837] Bahadir Shah II became the emperor. He could not stand the British oppressions long and, encouraged by the army and the people, commenced a great insurrection against the British in 1274 [A.D. 1857]. Thus, he managed to have money coined bearing his name and to have the khutba given with his name mentioned in it, yet the British reaction to this was extremely vehement and cruel. Entering Delhi, the British soldiers made havoc of the city, ransacked houses and shops, and pillaged whatever they found in the name of property and money. They put all Muslims to the sword, regardless of whether they were young or old, male or female, adult or infant. It was such a massive destruction that the people could not even find any water to drink.

One of the commanders of Bahadir Shah II, a general named Baht Khan, persuaded the Sultan to withdraw his army. However, another commander named Mirza Ilahi Bakhsh, in an effort to ingratiate himself with the British, misled Bahadir Shah, saying that if he left his army and surrendered he would be able to convince the British that he was innocent and had been forced to preside over the insurrection and thus would be forgiven by the British. So Bahadir Shah left the main body of his retreating army and took asylum in Humayun Shah's mausoleum, ten kilometers from a place called Kal'a-i- Mualla within Delhi.

A traitor named Rajab Ali betrayed the Emperor to a British priest named Hudson, who was notorious for immoral and maladroit acts and was serving as an intelligence officer in the British army. This man, in his turn, reported the situation to General Wilson, the then Army Commander, and asked for his help to arrest the Emperor. When Wilson answered that he did not have any mercenaries to lend him, Hudson suggested that he could do this job with a few men, advising that the Emperor must be given the guarantee that he and his family would not be harmed if he surrendered. At first Wilson refused this suggestion, but after a while he agreed. Upon this Hudson, taking ninety men with him, went to Humayun Shah's mausoleum and assured the Emperor that no harm would be inflicted on him, his sons and wife. Falling for the priest's promise, Bahadir Shah surrendered. The Emperor had two sons and a grandson who had not surrendered yet. So Hudson set about to arrest them. Yet they had so many guards that it was impossible to arrest them. Therefore he took General Wilson's permission to give them the guarantee that they would not be harmed if they surrendered. Sending various messengers to the Emperor's two sons and grandson, Hudson, the villain, assured them that they would not be harmed. These people also were taken in by the priest's lies and surrendered. As soon as Hudson arrested the Emperor's two sons and grandson, by having recourse to a policy and stratagem peculiar to the British, he cast them into chains.

As the Shah's two sons and grandson were being taken to Delhi with their hands tied, Hudson had the young princes stripped of their clothes and he martyred them himself by firing bullets

into their chests. He drank from their blood. He had the corpses of these young martyrs hung by the fortress gate in order to intimidate the people. The following day he sent their heads to the British governor general Henry Bernard. Then, he had a bowl of soup made from the martyrs' flesh and sent it to the Shah and his spouse. Being very hungry, they hastily put some into their mouths. Yet, although they did not know what kind of meat it was, they could not chew it or swallow it. Instead, they vomited and put the soup dishes on the floor. The villian named Hudson said, "Why don't you eat it. It is delicious soup. I had it cooked from your sons' flesh."

In 1275 [A.D. 1858] Bahadir Shah II was dethroned and was subjected to a judicial trial for the crime of causing rebellion and massacre of Europeans. On March 29, he was sentenced to life imprisonment and was banished to Indo-China [Rangun]. It was during November of 1279 [A.D. 1862] that this last Sultan of the Islamic GhurGhani Empire, Bahadir Shah, passed away in a dungeon far from his country. On the other hand, Allama (Muhammad) Fadl-i-Haqq was martyred by the British in a dungeon on the Andaman Islands in 1278 [C.E. 1861].

During the Ottoman-Russian War, in 1294 [C.E. 1877], the British declared India a British dependency. By submerging the Ottoman Empire into this war, Midhat Pasha, a registered member of the notorious Scotch Masonic Lodge, orchestrated the worst of the damage he had inflicted on the Islamic religion. His having martyred Sultan Abd-ul-'Aziz Khan was another favor he did for the British. The British had trained special agents and had them appointed to high ranking positions in the Ottoman government. These statesmen were Ottoman in name but British in mind and speech. Mustafa Rashid Pasha, the most infamous of these men, had been in office as the last Grand Vizier only six days when he congratulated the British for the Delhi massacre they perpetrated on the Muslims of India on 28 Oct. 1857. Earlier than that, the British had asked permission from the Ottomans to use the Egyptian route for the dispatch of the British soldiers coming from Britain to suppress the Muslims who had revolted against the British cruelty in India. The permission had been provided by the masonic agents.

The British not only prevented the opening of new schools in India, but they also closed all the madrasas and the primary schools which were the foundations and the most salient symbols of the Islamic Shariat, and they martyred all the scholars and religious authorities who could have led the people. At this point we consider it appropriate to relate a real story that a friend of ours told us when he was back from his travels to India and Pakistan in 1391 [A.D. 1971]

"After visiting the graves of the Awliya, such as Imam-i-Rabbani and others 'qaddas-allahu sirrah' in Serhend city, I went to Paniput city, and thence to Delhi. Performing the Friday prayer in the biggest mosque in Paniput. I went to the imam's house upon his invitation. On the way I saw a huge door locked with a chain with thick rings. The inscription on the door said it had been a primary school I asked the imam why it was locked. The imam said, "It has been closed since 1367 [A.D. 1947]. The British provoked the Hindus against the Muslims and caused a massacre of all the Muslims, women, men, children and old people, all of them. This school has been closed since that day. This chain and the lock remind us of the British cruelty. We are emigrants who came and settled here afterwards."

The British did away with all the Islamic scholars, Islamic books, and Islamic schools, a practice which they applied to all the Islamic countries. Thus they brought up young generations totally unaware of the religion.

The notorious British Lord Macauley as soon as he arrived in Calcutta in 1834, prohibited all sorts of Arabic and Persian publications and ordered that the ones that were already in the process of printing should be stopped, and this attitude of his earned him a great deal of

acclamation from his British colleagues. This oppression was assiduously carried on in places with a Muslim majority, especially in Bengal.

While closing the Islamic madrasas in India on the one hand, the British opened one hundred and sixty-five colleges, eight of which were for girls, on the other hand. The students educated in these colleges were brainwashed and were made hostile towards their fathers' religion, towards their own ancestors. Two-thirds of the British army that perpetrated the aforesaid cruelties and savageries in India was made up of the native people who had been brainwashed, made hostile against their own nation, Christianized, or hired.

The laws that were enacted in 1249 [C.E. 1833] served the expansion of the missionary activities and the consolidation of the Protestant organization in India. Before this spreading of missionary activities and India's being fully under British domination, the British were respectful of the Muslims' religious belief; they would have cannons fired to celebrate the Muslims' holy days, offer them help for the restoration of their mosques and other places of worship, and even join services in the pious foundations pertaining to mosques, convents, shrines and madrasas. The imperative messages arriving from Britain in 1833 and 1838 prohibited the British from activities of this sort. As these facts show clearly, the policy employed by the British in their attacks on the Islamic religion is based on deceiving the world's Muslims by first pretending to be friendly and helpful and by spreading the impression far and wide that they love Muslims and serve Islam, and then, after attaining this subsidiary goal, annihilating gradually and insidiously all the Islamic essentials, books, schools, and scholars. This double-faced policy of theirs has done the worst harm to Muslims and all but exterminated Islam. Later on, they increased their efforts to have English adopted as the official language and bring up Christianized new generations from the native people. To this end they opened schools thoroughly under the control of the missionaries. In fact, the British Prime Minister Lord Palmerston and many other British Lords said that "God hath given India to the British so that the Indian people might enjoy the blessings of Christianity."

Lord Macauley spent his utmost energy and support for constituting in India a British nation who were Indian in blood and color and British in inclinations, thoughts, belief, moral values, and mental capacity. Therefore, the schools opened by the missionaries allotted very much importance and time in their curricula to the teaching of the English language and literature and Christianity. Scientific knowledge, (such as mathematics, physics, chemistry, etc.), was totally disignored. Thus a number of Christianized people who knew nothing but the English language and literature were educated and produced. Then these people were employed in the civil service. It being an Islamic rule that a Muslim who abandons his faith will become an apostate, while Hindus considered those who turn away from Hinduism irreligious, people who were Christianized could not inherit property from their parents. In order to eliminate this rule, the missionaries passed a law, which was first enacted in Bengal, in 1832, and then promulgated all over India, in 1850, thus making it possible for the Christianized native apostates and renegades to have a share from their parents' inheritance. For this reason, Indians called the British schools in India Satanic Registers. [In India and the Ottoman Empire official bureaus and institutions were called Defter (Register)]. French writer Marcelle Permeau visited India in 1344 [A.D. 1925] and published a book when he returned. He says in this book of his, "Calcutta, India's primary city, was in such a miserable state that the poverty- stricken suburbs around Paris and London would fall far short of exemplifying. People and animals living together in cottages, children crying, ill people moaning. Beside them you see people utterly enervated from continuous use of alcohol and drugs, sprawling on the ground in a manner no different from dead

people. Watching these exceedingly hungry, miserable, weak and exhausted people, one cannot help asking oneself what on earth these people could do.

"Clouds of people are scudding towards factories, and how much of their profits are these factories paying these people? Needs, difficulties, infectious diseases, alcohol and drugs are destroying, annihilating the already enervated, defenseless people. Nowhere else on earth has human life been treated with such shameless indifference as it is here. No work, no toil is considered to be hard or unhealthy here. It is not a problem if a worker dies. Another one will take his place. The only concern for the British here is how to increase the production rates and how to earn more and more money."

Williams Jennings Bryan, a former U.S. Foreign Secretary, confirms with evidences that the British government is more cruel and baser than Russia; the statements he makes in his book British Domination in India can be paraphrased as follows: "The British, who claim to have bestowed welfare and happiness on the living of the Indian people, sent millions of Indians to their graves. This nation (the British), who boast everywhere that they instituted law courts and disciplinary forces, robbed India to the core through a political embezzlement. 'Robbery' may sound somewhat too tough a term, yet no other word could depict the British atrocity more explicitly.

"The conscience of the British people, who claim to be Christians, is not willing to hear the Indian Muslims' call for help."

Mister Hodbert Keombtun says in his book Life of the Indian, "The Indian is tormented by his master [the British], yet he continues to work and serve till he loses everything he has, till he dies."

The Indian Muslim workers being employed in the other British colonies were even under worse conditions. In 1834 the British industrialists began to employ Indian workers instead of African natives. Thousands of Muslims were transported from India to South African colonies. The position of these workers, who were called Coolies, was worse than that of slaves. They were bound by a contract called Indentured Labor. According to this contract, the coolie would be indentured for five years. During this period he could not leave his work or get married; he would have to work day and night under continuous whipping. In addition, he was liable to a taxation of three British gold-coins yearly. "These facts were announced all over the world through publications such as Labor in India, Post-Lecturer in the University of New York."

Ghandi, a widely known Indian Ruler, received his education in Britain and returned to India. He was the son of a Christianized Indian. In fact, his father was the Archbishop of Porbandar city. When in 1311 [A.D. 1893] he was sent by a British company in India to South Africa and witnessed the heavy conditions the Indians were being employed under and the barbarous treatment they were being subjected to, he put up a struggle against the British. Although he was the son of a person brought up and even Christianized by the British, he could not bear the sight of this British cruelty and savagery. This was his first step towards the movement that would later earn him his renown.

The basis of the policy which the British have followed throughout the Muslim world consists of this three-word slogan: "Break, dominate, and destroy their faith."

They have not hesitated to fulfill all the requirements of this policy, whatsoever.

The first thing they did in India was to find the people who would serve them. Using these people, they slowly lit the fire of mischief. The people most suitable for this purpose were the Hindus living under Muslims' domination; so they used these people. The Hindus were leading a peaceful life under the equitable ruling of the Muslims, when the British approached them and

gradually imbued them with the thought that Hindus were the real owners of India, that Muslims had been killing the Hindu gods in the name of religious sacrifice, and that this practice should soon be put an end to. The Hindus were on the British side now. They employed some of them as mercenaries. Thus the Hindu nescience and the British hostility against Islam and avarice for money were brought together to carry out Queen Elizabeth's advice for the formation of an army. Discord was sown between the Muslim governors and the Hindu maharajahs. In the meantime, from amongst the Muslims, people slack in their faith were hired.

The British Sir Lord Strachey, who served as the regent on several occasions and who was a member of the (Indian Organization), states about the Muslim-Hindu enmity, "Anything that will be done in order to dominate or sow discord is compatible with our government's policy. The greater support for our policy in India is the co-existence of two autonomous societies who are hostile to each other." Aggravating this hostility, the British supported the Hindus continuously from 1164 [A.D. 1750] until 1287 [A.D. 1870], and joined them in all the massacres of Muslims they perpetrated.

Commencing in 1858, the Muslim-Hindu conflicts grew wider and wider. The British would provoke the Hindus against the Muslims and then sit and enjoy the fights as the Hindus attacked. Not a single year passed without bloody events and mischievous tumults that broke out upon the killing of a cow as a religious sacrifice and which resulted in the massacre of hundreds, thousands of Muslims. In order to kindle the mischief from both ends, they, on the one hand, spread among the Muslims the belief that killing one cow as a sacrifice would be more pious than killing seven sheep, and, on the other hand, they rumored among the Hindus that rescuing their bovine gods from death would earn them a lot of rewards in the next world. This mischief of theirs continued after their withdrawal from India. We would like to exemplify this fact by relating an event written in a magazine entitled Ittila'at, which was published in Iran in the time of its Prime Minister Musaddiq.

On a day of Qurban (78) two bearded Muslims wearing turbans and long robes bought a cow to kill as a sacrifice. As they were passing a Hindu quarter on their way home, a Hindu stopped them to ask them what they were going to do with the cow. When they said they were going to kill it as a sacrifice, the Hindu began to shout, "Hey, people! Help! These men are going to sacrifice our god." And the two Muslims also shouted, "O Muslims! Help! These men are going to seize our sacrifice." Hindus and Muslims gathered around the place and began to fight by using sticks and knives. Hundreds of Muslims were killed. Later, however, the two people who had been taking the cow through the Hindu quarter were seen disappearing into the British embassy. This comes to mean that this event was provoked by the British. The correspondent who relates this event adds, "We know how you spoiled Muslims' day of Qurban." With trick of this sort and innumerable other types of cruelty they tried to destroy Muslims.

Later on, when they saw that the Hindus were gradually rising against them, they began, by 1287 [A..D. 1870], to support the Muslims against the Hindus.

There appeared strange people who bore Muslim names yet who were hostile against the Ahl as-sunnat, said that it was not fard to make Jihad with the sword, said 'halal' about what Islam has prescribed to be haram, and attempted to change Islam's principles of belief. Sir Sayyid Ahmad, Ghulam Ahmad Qadiyani, Abdullah Ghaznawi, Ismail-i-Dahlawi, Nazir Husain Dahlawi, Siddiq Hasan Khan Pehupali, Rashid Ahmad Kenkuhi, Wahid uz-zaman Haydar Abadi, Ashraf Ali Tahanawi, and Muhammad Ishaq, who was Shah Abd-ul-aziz's grandson, were only a few of these people. Supporting these people, the British caused the appearance of more new sects. They strove to make Muslims follow these sects.

The most notorious of these sects was the Qadiyani which was appeared in 1296 [A.D. 1879]. Its founder, Ghulam Ahmad, said it was not fard (Islam's commandment) to make Jihad (Holy War) by means of weaponry and that Jihad which was fard was advice. So did the British spy Hempher say to Muhammad of Najd.

Ghulam Ahmad was a heretic belonging to the Ismaili group. He died in 1326 [C.E. 1908]. The British hired him for a considerable sum of money. Formerly he claimed to be a Mujaddid; then he promoted this claim of being the promised Mahdi; his next step was to assert that he was Jesus the Messiah. Finally, he announced that he was a Prophet and had been revealed a new religion. He called the people he had managed to deceive his 'ummat', asserted that many ayats had foretold of him and that he displayed more miracles than had any other Prophet. He alleged that those who would not believe him were unbelievers. His sect spread among the ignorant people in Punjab and Bombay. The Qadiyani sect is still spreading under the name Ahmadiyya movement in Europe and America.

The Sunni Muslims said that it is fard to perform Jihad through arms and that it is heresy to serve the British. Muslims who preached or advised this were punished vehemently and mostly killed. The Sunnite books were gathered and destroyed.

Islamic scholars who could not be hired or would not serve the British purposes would be isolated from the Muslim community. They would not be executed lest they should become famous, but they would be given life imprisonment in the notorious dungeons on the Andaman Islands. All the Islamic scholars arrested throughout India on the pretext that they had been collaborating with the rebels during the revolution were sent to the same dungeons. [Likewise, when they invaded Istanbul after World War I, they banished the Ottoman Pashas and scholars to Malta Island].

In order that the Muslims should not notice their grudge against Islam, they received fatwas defining India as a Dar-ul-islam and not a Dar-ul-harb, and spread these fatwas everywhere.

The hypocrites whom they had trained and named scholars propagated the impression that the Ottoman Sultans were not Khalifas, that caliphate belonged to the Quraishis by right, that the Ottoman Sultans had taken possession of caliphate by force and therefore should not be obeyed.

[The hadith ash-Sharif, "The Khalifa shall be from the Quraish tribe, (from their descendants)," means, "If there are Quraishis, [e.g. Sayyids], among the people who deserve to be and fulfill the conditions for being the Khalifa, you should prefer (one of) these people." If there is not such a person, someone else should be elected. If a person has not been elected the Khalifa, or has refused to obey the elected Khalifa and has seized power by using force or violence, this person will have to be obeyed. There can be only one Khalifa on the earth. All Muslims have to obey him].

In order to extirpate religious teachings and demolish Islam from within, they opened a madrasa for the teaching of Islamic knowledge and an Islamic university in Aligarh. In these schools they educated religious men who were unaware of religion and hostile to Islam. These people caused great harms to Islam. A group of these people were chosen, sent to Britain, trained in such a way as to demolish Islam from within, and brought to government positions where they would preside over Muslims. Ayyub Khan, who was made Pakistan's president in place of M.Jinnah, was one of them.

Although the British seem to have been one of the winners of the Second World War, actually they lost the war. In fact, Britain, "a country where the sun never sets," as the British called their land, became "a country where the sun never rises" after the war. Having lost all its colonies, it was like a hen plucked for her feathers.

Ali Jinnah, who was made Pakistan's president, was a Shiite and a British fan. When he died in 1367 [A.D. 1948] Ayyub Khan, a freemason, seized power by staging a coup d'etat. Also Yahya Khan, who took this disbeliever's place, was a bigoted Shiite. When he was defeated in the war between Pakistan and India in early 1392 [C.E. 1972], he lost control of Eastern Pakistan and was imprisoned. In 1971 Yahya Khan handed the government over to Zulfikar Ali Bhutto, who was another British agent educated and trained in Britain. In 1974, the order that he gave for the killing of his adversaries cost him his own execution.

Ziya-ul-Haqq, who took power by casting out Zulfikar Ali Bhutto, was keen enough to perceive the enemies' plans to destroy Islam and annihilate Muslims; he would not carry out their desires. He endeavored for his country's improvement in science, technology and arts. Knowing very well that Islam is the only source of welfare and prosperity for individuals, for families, for the society, and for the whole nation, he was thinking of making laws compatible with the Shariat. He decided to refer this question to his people. A referendum was held and the people voted for the proposal.

The British villains did their masters another service by assassinating Ziya-ul-Haqq and all his suite. Some time later Ali Bhutto's daughter became prime minister and set free all the villains who had been imprisoned for various crimes against the State, the people, and Islam. She appointed them to high administrative levels. Tumults and conflicts commenced in Pakistan. This state of affairs was what the British desired.

After the First and Second World Wars, in many countries people who would carry out the British plans and protect the British interests were brought to high positions by the British. These countries have had their own national anthems, national flags, and presidents, yet they have never attained religious freedom.

For the last three centuries, any sort of treason committed against the Turkish and Islamic worlds has had the British plotters at its root.

They demolished the Ottoman Empire and established twenty-three big and small states on its lands. Their purpose in doing this was to hinder Muslims from establishing a powerful and great state.

They always instigated hostilities and wars among countries said to be Islamic countries. For instance, they made the nine-percent Nusayris dominant in Syria, where the Sunnis hold a majority. In 1982 the armed forces attacked the cities Hama and Humus, devastating the two cities and bombing the unarmed, defenseless Sunni Muslims.

They killed true Sunni scholars, destroyed Islamic books, including copies of Qur'an al-karim. Instead of these Islamic scholars, they brought religiously ignorant, heretical people they had schooled. Of these people:

Jamaladdin Afghani was born in Afghanistan in 1254 [A.D. 1838]. He read philosophy books. He spied on Afghanistan for the Russians. He went to Egypt, where he became a freemason and was appointed the chief of the masonic lodge. Adip Ishaq of Egypt states in his book Ed-Durar that he was the chief of Cairo masonic lodge. It is stated as follows in the hundred and twenty-seventh page of the book Les Franìo-Maìons, which was printed in France in 1960: "Jamaladdin Afghani was appointed chief of the masonic lodges founded in Egypt, and he was succeeded by Muhammad Abdoh. They provided a great deal of help in the spreading of freemasonry among Muslims."

Ali Pasha, a five-time Grand Vizier during the reigns of Sultan Abd-ul-Majid and Sultan Abd-ul-'Aziz, was a freemason affiliated with the British lodge. He invited Afghani to Istanbul. He gave him some duties. The time's Istanbul University Rector, Hasan Tahsin, who had been declared a

heretic through a fatwa, had Afghani deliver speeches. Hasan Tahsin had, in his turn, been trained by the Grand Vizier Mustafa Rashid Pasha, an affiliated member of the British masonic lodge. Afghani strove to spread his heretical ideas far and wide. Hasan Fehmi Effendi, the time's Shaikh-ul-islam, confuted Afghani and proved that he was a heretical ignoramus; hence, Ali Pasha had to expel him from Istanbul. This time he tried to promulgate his ideas of revolution and religious reformation in Egypt. He pretended to support the plotters of A'Rabi Pasha against the British. He made friends with Muhammad Abdoh, who was the Mufti of Egypt in those days. He corrupted him with his ideas of making reforms in Islam. Supported by masonic lodges, he began to issue a periodical in Paris and London. Then he went to Iran. He would not behave properly there, either. Consequently, he was fastened with chains and left somewhere on the Ottoman border. Freed somehow, he went to Baghdad, and thence to London, where he wrote articles castigating Iran. Then he went back to Istanbul and used religion as a means for political ends by cooperating with the Bahais in Iran.

The most notorious of the victims who fell for Jamaladdin Afghani's propagations intended to demolish Islam from within under the cloak of a religious man, was Muhammad Abdoh, born in Egypt in 1265 [A.D. 1849], and died there in 1323 [C.E. 1905]. Spending a part of his life in Beirut, he left for Paris, where he joined Jamaladdin Afghani's activities prescribed by masonic lodges. They began to issue a periodical named Al-urwat- ul-Wuthqa. Then he came back to Beirut and Egypt, endeavoring to carry out in these places the decisions made by the Paris masonic lodge. Backed by the British, he became the Mufti of Cairo and assumed an offensive attitude towards the Ahl as-sunnat. The first step he took in this way was to defile and spoil the curricula in the Jami'ul azhar madrasa, thus hindering the teaching of valuable religious lore to the younger generation. He had the lessons being taught at the university level abrogated and put into their curricula the teaching of books that were currently being taught in the secondary level. Stripping the schools of their capacity as places of knowledge on the one hand, he, on the other hand, vituperated the Islamic scholars, pledged that these scholars hindered the teaching of scientific knowledge, and claimed that he would enrich Islam by adding this knowledge to it. He wrote a book entitled Islam and Christianity, in which he says, "All religions are the same. They are different only in their outward appearance. Jews, Christians and Muslims should support one another." In a letter he wrote to a priest in London, he says, "I hope to see the two great religions, Islam and Christianity, hand-in-hand, embracing each other. Then the Torah and the Bible and the Koran will become books supporting one another, being read everywhere, and respected by every nation." He adds that he is looking forward to seeing Muslims read the Torah and the Bible.

In his interpretation of Qur'an al-karim, which he wrote in cooperation with Shaltut, the director of Jami'ul azhar, he gives the fatwa stating that bank interest is permissible. Later on, fearing that this might incur the wrath of Muslims, he pretended to have withdrawn from this opinion.

Hanna Abu Rashid, president of the masonic lodges in Beirut, makes the following acknowledgement in the hundred and ninety-seventh page of his book Daira-tul-ma'arif- ul-masoniyya which he published in 1381 [A.D. 1961]: "Jamaladdin Afghani was the chief of the masonic lodge in Egypt. The lodge had nearly three hundred members, most of them were scholars and statesmen. After him Muhammad Abdoh, the imam, the master, became the chief. Abdoh was a great freemason. No one could deny the fact that he promoted the masonic spirit all over the Arabic countries."

Another most notorious disbeliever whom the British propagate as an Islamic scholar all over India is Sir Sayyid Ahmad Khan. He was born in Delhi in 1234 [A.D. 1818]. His father had

migrated to India during the reign of Akbar Shah. In 1837 he began to work as a secretary for his paternal uncle, a judge at a British law court in Delhi. He was made a judge in 1841 and was promoted to a higher judgeship in 1855.

Another so-called religious man educated by the British in India is Hamidullah. He was born in 1326 [A.D. 1908] in Haydarabad, where the Ismaili group were the majority. He was brought up in the Ismaili group and, therefore, as a fanatical adversary of the Ahl as-sunnat. He is a member of the research institution called CNRS in Paris. He strives to introduce Muhammad 'alaihis-salam' as the Prophet for Muslims only.

In their war to annihilate Islam, the most effective weapon the British used for deceiving Muslims zealous for serving their country and nation was the method of propagating that Islam should be adapted to time, modernized and restored to its original purity, which again was intended to establish an irreligious society. The Shaikh-ul-islam Mustafa Sabri Effendi, a great Islamic savant, was one of the people who perceived this very well. By stating, "To abrogate the Madhhabs means to build a bridge leading to irreligiousness," he elucidated what their real purposes were.

The British and the other enemies of Islam endeavored assiduously to corrupt the Darwish convents and paths of Tasawwuf. They strove hard to annihilate Ikhlas,which is the third component of the Shariat. The superior leaders of Tasawwuf never busied themselves with politics, nor would they expect any worldly advantages from anybody. Most of those great people were profoundly learned mujtahids. For 'tasawwuf' means to follow the way guided by Muhammad 'alaihis-salam'. In other words, it means to strictly observe the Shariat in whatever one says or does, in everything. However, for a long time, ignorant, sinful people, and even foreign agents, in order to attain their vile goals, have instituted divers guilds by using the names of great men of Tasawwuf, and thus caused the Islamic religion and its Shariat to collapse, to deteriorate. Dhikr, (for instance), means to remember Allahu ta'ala. This is essentially the heart's business. Dhikr purifies the heart of any sort of love except that of Allahu ta'ala, such as love of the world or of other creatures, and thus love of Allah settles firmly in the heart. It is not dhikr for a number of people, men and women, to come together and articulate some strange sounds in the name of dhikr. The way followed by those superior men of religion, by the Ashab-i- kiram, has already been forgotten. Sins have been committed in the name of worshipping. So much so that, especially recently, there is next to no Darwish convent left where wrongdoing and sins have not entered, where heretical practices such as Shi'a have not penetrated. These practices carried on in the name of Tasawwuf have become the most effective weapons in demolishing the Shariat. Music has been inserted into Darwish convents. Playing musical instruments, singing, men and women dancing together hand-in-hand and without even women covering themselves, and all other eccentricities of this sort have been called worships. Concepts such as 'Turkish Religious Music' and 'Music of Tasawwuf' have been fabricated.

Today there is virtually no scholar of Tasawwuf in Istanbul, in Asia Minor, in Egypt, Iraq, Iran, Syria or Hedjaz, or in any other Islamic country. There are, however, quite a number of sham murshids and men of tasawwuf exploiting credulous Muslims. The closing of the Darwish convents in Turkey meant closing of the sinning dens where people of doubtful origins had been meeting and slandering the real great men of Tasawwuf. An example of these things is still being seen today on some occasions, such as on the Mawlana Jalaladdin-i Rumi 'quddisa sirruh' memorial day, when some people who are no more than ordinary sinners who drink alcohol and committing atrocities in the open cry religious chants and whirl in a so-called religious ecstacy.

Upon watching these things, people who are unlearned in religious matters think that Islam means doing these things.

As it is seen, British agents and missionaries first corrupted these homes of knowledge, sagacity and beautiful morality, and then, on the pretext that they were places of depravity, they abrogated not only the corrupt ones but also the ones that had not been adulterated. All the sects founded by the British, such as Wahhabism, religious eclecticism and reformism, and the Salafiyya sect, embody a systematic hostility against Tasawwuf.

Enemies of Islam, particularly the British, employed all sorts of methods to retard Muslims in science and technology. Muslims were hampered from trade and arts. Atrocities such as alcoholic spirits, indecencies, revels and gambling were encouraged and popularized in order to spoil the beautiful moral qualities existent in Islamic countries and to annihilate Islamic civilizations. Byzantine, Armenian and other non-Muslim women were employed as agents for depraving people. Young girls were lured into losing their chastity by means of resplendent decoys, such as fashion houses, dance courses, and schools for training mannequins and actresses. Muslim parents still do have very much to do in this respect. They have to be wide awake so as not to let their children fall into the traps set by these impious people.

Towards its declining years, the Ottoman Empire sent students and statesmen out to Europe. Some of these students and statesmen were persuaded into joining masonic lodges. Those who were to learn science and technology were taught techniques for demolishing Islam and the Ottoman Empire. Of these people who did the greatest harm to the Empire and to Muslims was Mustafa Rashid Pasha. His stay in London was entirely appropriated to disciplining him as an avowed and insidious enemy of Islam. He cooperated with the Scottish masonic lodges. It was too late when the Sultan, Mahmud Khan, took heed of Mustafa Rashid Pasha treacherous acts and ordered that he be executed; for the remainder of his lifetime was not long enough for him to have his order carried out. After the Sultan's passing away, Mustafa Rashid Pasha and his colleagues returned to Istanbul and did Islam and Muslims the severest harm they had ever suffered.

Abd-ul-majid Han, who became the Padishah in 1255 [A.D. 1839], was in his eighteenth year yet. He was too young and quite inexperienced. Nor did any of the scholars around him warn him. It was this state that caused the deplorable turning point in the Ottoman history and brought the whole Empire to a declining rhythm from which it could never recover. The gullible, pure-hearted young Emperor fell for the cajolery of the British, the formidable and insidious enemies of Islam, and appointed the ignoramuses trained by the Scottish masons to administrative positions. He was too immature to sense their policy of demolishing the State from within. And there was no one to caution him. Lord Rading, a cunning member of the Scottish Masonic Organization, which had been established in Britain with a view to demolishing Islam, was sent to Istanbul as the British ambassador. With blandishing statements such as, "If you would appoint this cultured and successful vizier as Grand Vizier, all the disagreements between the British Empire and your great Empire would be solved, and the great Ottoman Empire would make progress in economic, social and military areas," he managed to persuade the Khalifa.

As soon as Rashid Pasha took possession of the position of Grand Vizier in 1262 [A.D. 1846], he began to open masonic lodges in large cities, using as a basis for his move the so-called law of Tanzimat [Reorganization], which he had prepared in coordination with Lord Rading as he was Foreign Minister in 1253 and officially promulgated in 1255. Homes of espionage and treason began to function. Young people were educated without any religious knowledge. Following the plans dictated from London, they, on the one hand, executed administrative, agricultural, military

reorganizations, thus using these activities as show business to distract public attention, and, on the other hand began to devastate Islamic morality, love of ancestors, and national unity. Training agents suitable for their purposes, they located these people in important administrative positions. In those years Europe was taking gigantic strides in physics and chemistry. New discoveries and improvements were being made, and tremendous factories and technical schools were being constructed. All these renovations were being neglected by the Ottomans. On the contrary, subjects such as science, arithmetic, geometry and astronomy, which had been in the curricula of the madrasa system since the reign of Fatih (Muhammad the Conqueror of Istanbul), were abrogated once and for all. Thus the education of scientifically learned scholars was hampered under the sophistry that "men of religion would not need scientific knowledge." Then, enemies of Islam who came afterwards tried to estrange Muslim children from Islam by saying that "men of religion do not know science. Therefore they are ignorant, backward people." Whatever was harmful to Islam and Muslims would be called 'modern' and 'progressive'. Each law passed would be against the State. Turks, the true owners of the country, would be treated as second class citizens.

Whereas Muslims who would not do their military service were fined very high amounts of money which were beyond their ability to pay, the non-Muslims would have to pay very insignificant fines for the same offense. While the real children of this country were being martyred in the wars contrived by the British, the country's industries and trades were gradually being transferred into the hands of non-Muslims and freemasons as a result of the intrigues carried on by Rashid Pasha and his masonic henchmen.

Alleging that the Russian Czar Nicholas I was provoking the Orthodox community in Jerusalem against the Catholics, the British urged the Emperor of France Bonaparte III, who was already nervous about any probable Russian power in the Mediterranean, into joining the Crimean War between the Turks and the Russians. This cooperation, which was actually intended for the British interests, was presented to the Turkish people as a result of Rashid Pasha diplomatic accomplishments. It was the Sultan himself, again, who was the first to take notice of these destructive strategies which the enemies were striving to conceal under falsely-adorned advertisements and the ostentation of a counterfeit friendship. He felt such bitter remorse that from time to time he would shut himself up in his private section in the palace and sob bitterly. He would desperately search for ways of fighting against these enemies gnawing at the country and the people, and deploringly beseech Allahu ta'ala for help. Therefore, he dismissed Rashid Pasha from the office of Grand Vizier several times, yet each time this foxy man, who had appropriated for himself such nicknames as 'grand' and 'great', somehow managed to overthrow his rivals and resume his position. Unfortunately, the deep feeling of distress and remorse the Sultan had been suffering developed into tuberculosis, which in turn put an early end to the young Emperor's life. What remained for Mustafa Rashid Pasha to do in the years to come was to make sure that all sorts of administrative positions, university fellowships and law court presidencies be shared among his disciples only; and he did so, too. Thus he paved the way for a period called the Qaht-i-rijal (scarcity of competent men) in Ottoman history and caused the Ottoman Empire to be called the Sick Man.

Omer Aksu, a professor of economics, says in his article published on the January 22, 1989 issue of the daily Turkiye newspaper, "The 1839 Tanzimat Firman has been shown as the starting point of our movement of Westernization. So far we do not appear to have understood the fact that what we should borrow from the West is technology; culture, on the other hand, should remain national. We have looked on Westernization as adoption of Christianity. The trade

agreement that Mustafa Rashid Pasha made with the British was the severest blow on our efforts of industrialization."

Scotch masonic lodges carried over their domination in the Ottoman Empire. Padishahs were martyred. Whatever would have been useful for the country and the nation was objected to. Rebellions and revolutions broke out one after another. Who waged the most die-hard struggle against these traitors was Sultan Abd-ul-Hamid Khan II (may his abode be Paradise). They therefore announced him to be the "Red Sultan". Sultan Abd-ul-Hamid improved the Empire economically, opened very many schools and universities, and developed the country. He had a medical faculty built; this school did not have an equal in Europe with the exception of the one in Vienna. A faculty of political sciences was constructed in 1293 [A.D. 1876]. He founded a faculty of law and the Audit Department in 1297. He instituted an engineering department and a boarding high school for girls in 1301. He had water from the Terkos lake conveyed to Istanbul. He had a school for silkworm breeding opened in Bursa, and a school for agriculture and veterinary medicine established at Halkali. He had a paper factory built at Hamidiyye, a coal-gas factory established at Kadikoy, and a wharf for the Beirut harbor constructed. He had the Ottoman Insurance Company instituted. He had coal mines opened up in Eregli and Zonguldak. He had an insane asylum established, a hospital called Hamidiyye Etfal built at Sisli, and the Dar-ul-ajeza instituted. He formed the most powerful army of the world in his time. He had the old and obsolete ships towed into the Golden Horn and reinforced the fleet with high-quality cruisers and battleships newly made in Europe. He had Istanbul- Eskisehir-Ankara, Eskisehir-Adana-Baghdad, and Adana-Damascus-Medina railways built. Thus the world's longest railway network was in the Ottoman country in those days. These works of Abd-ul-Hamid Khan (may his abode be Paradise) have survived to our time. People who travel by train today will see with pride that all the train stations throughout this country are the same ones built during the reign of Abd-ul-Hamid Khan.

Jews, supported and encouraged by the British, were planning to establish a Jewish State in Palestinian territory. Abd-ul-Hamid Khan, who was wise to their Zionistic activities and aspirations and therefore was quite aware of the Jewish threat in the region, advised the Palestinians not to sell the land of Palestine to Jews. Theodor Hertzel, leader of the Universal Zionist Organization, taking Rabbi Moshe Levi with him, visited Sultan Abd-ul-Hamid and requested that Jews be sold land. The Sultan's answer was this: "I would not give you a tiniest piece of land even if all the world's states came to me and poured in front of me all worldly treasures. This land, which cost our ancestors their lives and which has been preserved until today, is not saleable."

Upon this, the Jews cooperated with the party called Union and Progress. All the evil forces on the earth united against the Sultan, eventually dethroning him and orphaning all Muslims, in 1327 [C.E. 1909]. The leaders of the Union and Progress Party filled the highest positions of the State with enemies of the religion and freemasons. In fact, Hayrullah and Musa Kazim, whom they appointed as Shaikh-ul-islam respectively, were freemasons. They made the country bloody all over. In the Balkan, Chanakkale (Dardanelles), Russian and Palestinian wars, which were actually caused by British henchmen, the world's biggest armed force founded by Abd-ul-Hamid Khan was annihilated through treacherous and base plans. They martyred hundreds of thousands of innocent youngsters and proved their own perfidious characters by fleeing the country at a time when the country needed unity and protection more than any other time.

Our non-Muslim compatriots who had been seduced in the missionary schools opened in the Ottoman Empire and in churches were provoked to rise against the Ottoman administration. The

black-coped spies, who were sent forth under such names as 'teachers for schools' and 'priests for churches', and the so-called newspaper correspondents took money, weapons, and instigation wherever they went. Great rebellions broke out. The massacres perpetrated by Armenians, Bulgarians and Greeks still occupy the pages of history as stains representing human cruelty. It was the British, again, who brought the Greeks to Izmir. Allahu ta'ala showed mercy to the Turkish nation, so that they were able to defend this beautiful country of ours at the end of a great struggle for independence.

When the Ottoman Empire collapsed, the whole world was suffused with a state of utter chaos. The Ottoman Empire had been serving as a buffer between states. It was a protector for Muslims and a deterrent to war between disbelievers. After Sultan Abd-ul-Hamid Khan, there was no more comfort or peace left in any country. Nor did blood-baths and massacres ever come to an end in Europe, whose states first entered the First World War, then underwent the Second World War, and then were crushed under a Communist invasion and cruelty.

Those nations who had collaborated with the British and attacked the Ottomans from the back were now in such a miserable state that it appeared as if they were never going to enjoy peace again. They were so penitent for their wrongdoing that they began to have the Khutba performed in the name of the Ottoman Khalifa again. When finally an Israel State was established in Palestine by the British, it became obvious how valuable the Ottoman existence had been. The savageries the Palestinians have been suffering under the Israelite cruelty are being reported in newspapers and shown on television programs world over. Egyptian Foreign Minister Ahmad Abd-ul-Majid made the following statement in 1990: "Egypt lived its most comfortable and peaceful days in the time of the Ottomans."

Christian missionaries appear to have been indispensable in places where Europe's Christian countries and America have had interests. These missionaries are hunters of advantages and spoilers of peace hidden behind the simulation of offering service, peace and love to Isa (Jesus) 'alaihis-salam', whom they divinize, (may Allahu ta'ala protect us against such heresy). Their more important task is to make the countries they have been assigned dependent on Christian countries. Missionaries learn perfectly the languages, customs and traditions of the countries they are going to go to. As soon as they begin their mission in a country, they study its political status, military power, geographical position, economic level, and religious structure to the tiniest details, and report their findings to the Christian government they are working for. Wherever they go they find people to collaborate with and hire these people. While still bearing names identical with those of the native people, these people are now either Christianized ignoramuses or hired traitors.

A candidate missionary is trained either in the country where he is to carry on his mission or by another missionary trained in that country.

Missionary activities increased in the aftermath of the Gulhane Firman prepared and proclaimed by Rashid Pasha, the freemason. Colleges were opened in the most beautiful places of Anatolia. Firat (Euprates) College was opened in Harput in 1276 [A.D. 1859]. No degree of expense was deemed too much in building this school. In the meantime missionaries established sixty-two centers on the plain of Harput, and twenty-one churches were built. Missionary organizations were instituted in sixty-two of the sixty-six Armenian villages and one church was constructed for every three villages. All the Armenians, regardless of what age, were antagonized against the Ottomans, and female missionaries spared no effort to train Armenian women and girls for this purpose. The notorious woman missionary Maria A. West wrote the following explanation in her book 'Romance of Mission', which she published afterwards: "We penetrated the souls of the

Armenians. We carried out a revolution in their lives." This activity was conducted in any place with an Armenian population. Antep College in Gaziantep, Anadolu College in Merzifon, and Robert College in Istanbul are only a few examples. The Merzifon College, for instance, did not have any Turkish students. Of its one hundred and thirty-five students, one hundred and eight were Armenians and twenty-seven were Byzantines. These students were boarders collected from all parts of Anatolia. The director was a priest, like in the others. In the meantime a kind of boiling motion began in Anatolia. Militants from the clandestine Armenian Society ruthlessly killed Muslims and burned Muslim villages, recognizing no right to live for the Ottomans, who were the guards, the owners of the country. The Armenians were pursued and an operation of retaliation and repression was executed in 1311 [C.E. 1893], whereupon it was found out that the militants were camouflaged in that college and planned all their activities there, and that their chieftains were two college teachers named Kayayan and Tumayan. Upon this the missionaries raised a universal clamor. In order to save the two villainous Armenians, great public demonstrations were arranged in America and England. Strange to say, this event was a cause of discord between Britain and the Ottoman Empire. And what is even more strange is that when the demonstrations arranged by the British missionaries were held in 1893, the Director of the Merzifon Anadolu College was in London, and among the demonstrators, too. The massacre of Muslims in Anatolia which were done by Christians later reflected in the books of Christian writers in totally the opposite way. One of these lies is written in Mer'as chapter of Arabic dictionary Al-Munjid, a book prepared in Beirut.

In 1893, three million copies of the Bible and four million other Christian books were distributed by missionaries to the Armenians in Turkey. Accordingly, every one of the Armenians, including the newly born babies, was given seven books. The amount of money spent yearly by the American missionaries alone was 285,000 dollars. To elucidate how great an amount this money was, we would like to state that seventeen hundred and twenty-eight gigantic schools like the Merzifon Anadolu College could have been constructed by an equal expenditure.

It would be sheer credulity to think that it was religious zeal that motivated the missionaries to dispense with this stupendous sum of money. For religion is a trade in the eyes of missionaries. This amount of money, which the missionaries spent in Anatolia for the purpose of demolishing Islam and extirpating the Ottoman nation, was a tiny fraction of the money they had collected through propagations that "Turks are massacring Armenians. Let us help them."

It was around the same years when our Greek compatriots in Athens and Yenisehir, incited by the missionaries in colleges and churches and supported by tremendous armed forces from Britain, revolted and wildly massacred hundreds of thousands of Muslims, children and women alike. This rebellion was quelled by forces under Edhem Pasha command in 1313 [A.D. 1895]. This was a victory which was achieved not only against the Greek forces, but also against the British, the real inciters.

Britain is governed by three authorities: The King, Parliment, and the Church (i.e. Westminister). Up until the year 918 [A.D. 1512], the parliment and the king's palace was within Westminister. After the conflagration in 1512, the king moved to Buckingham Palace, and parliment and the church remained under the same roof. In Britain the church and the state are interlaced. Kings and Queens are crowned by the archbishop in church.

According to a report entitled "Social Inclinations" and published by the British Central Bureau of Statistics, out of every hundred babies born in Britain, twenty-three are born as a result of illegitimate relations.

According to a statistical report announced by the British metropolitan police Scotland Yard and published in an Istanbul daily newspaper dated May 7, 1990, there is no more security of life in London, which has become a very dangerous city, particularly for women. According to the British police reports, in the last twelve years there has been an increase in all sorts of offenses, mainly rapes and robberies.

Family, in all countries and religions, is an institution formed by a man and a woman who have come together in a legitimate way. On the other hand, British laws have legitimized and protected two men's practicing homosexual acts.

It is stated in a report headed 'Scandal in the British army' that appeared in a daily Istanbul newspaper dated November 12, 1987, that the newly enlisted lance corporals in the Guards regiment belonging to Queen Elizabeth II were sexually harassed and were subjected to sadistic torture.

In a research article published in the December 28, 1990, issue of the daily Turkiye, it is reported that the rate of homosexuals in British churches has reached 15 per cent and their number in the Houses of Lords and Commons is even higher. Indecencies have spread out to the Parliment and scandals like Profumo have erupted. Britain is the first European country where homosexuals formed an organization. Even in places where such indecencies are practiced, British hostility against Islam is quite conspicuous. The back streets of London, where adultery, pederasty and all the other sorts of indecencies are committed, are painted green, a color Islam holds sacred, and tablets depicting Mecca hang on the doors of these dens of abhorrence.

According to a report published in the British daily newspaper Guardian, two hundred thousand girls resorted to law courts and asked for protection against their fathers who had been harassing them sexually since they had reached the age of puberty. According to the BBC, on the other hand, the number of those who did not resort to law courts (though having been subjected to the same abominable treatment) is estimated to be around five million.

With respect to land shares, Britain has the most inequitable system world over. The ceaseless struggles waged by British peasants against lords are recorded in history. It is a fact that even today eighty per cent of British land is possessed by a privileged minority.

It is written in the May 31, 1992 Sunday edition of Turkiye, "Unemployment and poverty which was caused by economic destruction increases the suicides in England. It was reported in the British Medical periodical that a study which was carried out by two doctors from Oxford Hospital showed that every year a hundred thousand people commit suicide and 4500 of them died. Of them, 62 percent were young girls." No other State as treacherous, aggressive and wild as British who martyred hundreds of thousands Muslims every year and who led hundred thousand of their own people to commit suicide has been witnessed.

Ireland, on the other hand, has become a nuisance to Britain. We hope that we shall all live up to see those happy days when they will fall into the traps they have set for us.

In order to bless ourselves with the blessed name of Sayyid Abd-ul-hakim Arwasi 'rahmatullahi alaih', we would like to end the second section of our book with his following statements, which define the British in a way covering all the main points while leaving out any points that are not relevant:

"The British are the greatest enemies of Islam. Let us compare Islam to a tree; other disbelievers will fell this tree by cutting it by the lowest point of its trunk whenever they have the opportunity. Consequently, Muslims will begin feeling hostility towards them. Yet this tree may send forth roots some day. British policy, on the other hand, is quite different. He will serve this tree; he will feed it. So Muslims will develop a liking for him. However, one night, when all the

people are sound asleep, he will administer poison to its root without anyone noticing it. The tree will dry up for good and will never sprout again. He will go on duping Muslims by expressing his solidarity with them. This exemplification of poisoning represents the British stratagem of extirpating Islamic scholars, Islamic literature and Islamic learning through the hypocritical and ignoble natives he has hired in return for the appeasement of sensuous desires, such as money, rank, positions and women."

May Allahu ta'ala protect all Muslims against all sorts of evil. May He protect statesmen, Islamic scholars and all Muslims from falling for the deceit and tricks of missionaries and the British and from serving them!

FOOTNOTES

(77) Shah-i-'Alam bin Alamgir passed away in 1124 [C.E. 1712].

(78) One of the Muslims' holy days on which they slaughter a sheep, a cow, or a camel as a religious sacrifice.

KHULASAT-UL-KALAM

The following chapter is the translation of the booklet Khulasa-t-ul-kalam:

This booklet is in Arabic. Its author, Yusuf Nebhani, passed away in Beirut in 1305 H. [1932 A.D.] May hamd (praise, laud and thanks) be to Allahu ta'ala! He blesses anyone He likes with hidayat (guidance to the right way and consequently to salvation) and leaves anyone He wishes in His dalalat (aberration, wrong way). [With His justice He accepts the prayers of those who wish to be saved from dalalat and attain eternal felicity]. We pronounce benedictions over our master, Muhammad 'alaihis- salam', who is the highest of Prophets and of all the selected people. May blessings and salutations be upon his Al (close relatives, household) and upon all his Ashab, who shine on the earth like stars in the sky!

This small booklet has few pages. Yet it is rich with respect to the knowledge it contains. People of knowledge and wisdom will accept it if they read it with common sense, and those who are blessed with the hidayat of Allahu ta'ala, with the right way, will believe it outright. This booklet distinguishes the Sirat-i- mustaqim, which is a blessing Allahu ta'ala has bestowed on Muslims, from the way of Dalalat, wherein He has forsaken His enemies. I have named this booklet Hulasa-t-ul-kalam fi tarjih-i-din-il-Islam, which means 'a summary of the statements which will help choose the Islamic religion.'

O man, who wishes to save himself from eternal torment and to attain infinite blessings! If you spent all your time pondering over this very important, very great truth, if you applied all your energies to find out the means for safeguarding yourself against endless torment, when you were alone and in all situations, if you cooperated with all other people and struggled to the best of your abilities as a human being to attain this goal, all these endeavors would be extremely insignificant when compared with the importance of this means. In fact, it would be similar to giving a grain of sand in return for all worldly treasures. The importance of this truth could not be explained through this writing of ours. This writing of ours is intended to give some clues to the wise. A single implication will suffice for a wise person to realize the purport. I, therefore, shall make a few clue-bearing statements to prime the pump for this realization: Man forms a liking to his settled tendencies. He does not want to cease from doing them. When he is born, for instance, be gets used to sucking milk, and hates to get weaned. As he grows, he becomes accustomed to his home, to his quarter, to his hometown. It becomes very difficult for him to part

with them. Later on, he becomes wont to his shop, to his profession, to his scientific branch, to his family, to his language and religion, and hates to part with them. Thus various communities, tribes, nations come into being. Then, a nation's love of their religion is not the result of a realization that their religion is the best of religions. A wise person should study his religion, compare it with other religions, find out what religion is the true one and hold fast to it. For adherence to a wrong religion will drift one to eternal disasters and everlasting torments. O man, wake up from oblivion! If you say, "How do I know what religion is the true one? I believe that the religion I am accustomed to is the true one. I love this religion," then you should know that "Religion means to obey the commandments and prohibitions which Allah has sent through Prophets." These injunctions are men's duties to their Rabb (Allah) and to one another.

Of all the existing religions, which one gives the most helpful explanation of the Rabb's Attributes, of worships, and of the relations between creatures? Wisdom is a sense which distinguishes between good and bad. What is bad should be rejected and what is good should be studied. Studying a religion means studying its beginning, its Prophet, his Ashab (companions) and Ummat (followers), especially the notable ones. If you like them, choose that religion! Follow your mind, not your nafs! Your nafs will mislead you by infusing feelings of shame and fear into you pertaining to your family, your friends and wicked and miscreant men of religion. The harms such people may give you is a mere nothing when compared with everlasting torment. A person who realizes this fact fully will choose the Din-i-islam. He will believe in Muhammad 'alaihis- salam', who is the last Prophet. Besides, Islam enjoins a belief in all Prophets. It teaches that their religions and canonical laws were true, that each new Messenger invalidated the Shariats prior to him, and that by the same token the advent of Muhammad's 'alaihis-salam' Shariat invalidated all the earlier Shariats. A person's realizing that the religion he has been used to following is a wrong one, abandoning this religion and having iman in Muhammad 'alaihis-salam' will be very difficult for his nafs to tolerate. For the nafs has been created in a nature inimical to Allahu ta'ala, to Muhammad 'alaihis-salam', and to his Shariat. This inimical nature of the nafs is called Hamiyat-ul- jahiliyya (mistaken zeal, fanaticism, bigotry). Parents, teachers, vicious friends, [radio and television programs, statesmen] in the wrong religion will support this bigoted feeling. Hence the saying, "Teaching the child is like inscribing on stone." For eliminating this bigotry it is necessary to strive hard, to struggle against the nafs, and to convince the nafs through reason. If you read my following writings with attention, it will help you with this struggle of yours:

Adapting oneself to a certain religion is for attaining eternal happiness and securing oneself against everlasting disasters. It is not for boasting about a religion which one has inherited from one's parents. And each Prophet is a human being who possesses the qualifications of prophethood and conveys the injunctions of Allahu ta'ala to His born servants. One has to adapt oneself to a Prophet who has these qualifications and enter his religion. People who worship icons and idols called Wasani (Veseni) and godless people called Dahri, [also freemasons and communists] are like beasts. Also, the Nazarani (Christian) and Judaic religions have become obsolete for the following reasons:

1- In the Islamic religion, Allahu ta'ala has attributes of perfection. He does not have attributes of deficiency. The worships are easy to perform. Social relations are based on justice. Worships and social relations taught in the other religions, however, have changed in the course of time, so that they are no longer reasonable or practicable.

2- A comparative study of the lives of Muhammad, Isa (Jesus) and Musa (Moses) 'alaihimus-salam' will show that Muhammad 'alaihis-salam' is of the highest lineage, the noblest, the

bravest, the most beneficent, the most knowledgeable, the wisest, the most superior, and the most sagacious in knowledge pertaining to this world and the next. On the other hand, he was ummee (illiterate). In other words, he had never read books nor learned anything from anybody.

3- The mujizas (miracles) worked through Muhammad 'alaihis-salam' were much more numerous than the total of those wrought through the others. The mujizas of the others are past and over. A number of Muhammad's 'alaihis-salam' mujizas, on the other hand, especially the mujiza of Qur'an al-karim, have been continuing and will last till the end of the world. And the karamats of his Ummat (Muslims), especially those wrought through the Awliya, have been occurring continually and everywhere.

4- Among the reports communicating these three religions to us, those which are conveyed through Qur'an al-karim and Hadith-i-Sharifs are more numerous and more dependable. All of them have been committed to books and spread throughout the world. Muhammad 'alaihis-salam' was forty years old when he was informed that he was the Prophet. And he was sixty-three years old when he passed away. His prophethood lasted for twenty-three years. He passed away after the whole Arabic peninsula had obeyed him, after his religion had spread and had been learned everywhere, after his call had been heard in the east and in the west, and after the number of his Ashab had reached 150 thousand. He performed his Farewell Hajj together with his 120 thousand Sahabis, and passed away eighty days after this. The third ayat al-karima of Maida sura, which purports, "Today I have completed your religion and consummated my blessing on you and called Islam as your religion," was revealed during this Hajj. All these Sahabis were faithful and true. Most of them were profoundly learned in Islam and were Awliya. They spread Rasulullah's religion and mujizas over the earth. For they traveled to other countries for Jihad. Wherever they went they conveyed the religious teachings and mujizas to men of knowledge living there. And these people, in their turn, taught others. Thus, scholars living in each century taught many other scholars belonging to the next generations. And these scholars wrote these teachings in thousands of books, and also wrote the names of those people who conveyed these teachings. They classified the hadith ash-Sharifs they learned in a number of categories and gave them such terms as Sahih, Hasan, etc. They did not let false statements fabricated by liars [and Jews] in the name of hadiths enter their books. They were very stringent, extremely sensitive in this respect. Owing to their stringent efforts the Islamic religion was established on very solid foundations and spread without any change. None of the other religions spread in such a healthy way. The mujizas of our beloved Prophet Muhammad 'alaihis-salam', substantially proves that he is the true Prophet, Islam's fundamental and essential teachings, existence and unity of Allahu ta'ala, His Attributes of perfection, prophethood of Muhammad 'alaihis-salam', that he was faithful and dependable and the highest of all Prophets, that people will rise again after death and will be called to account, the bridge of Sirat, blessings of Paradise, torments in Hell, that it is fard (a plain Islamic commandment) to perform the prayer called namaz five times daily, the fard (obligatory) parts of noon, afternoon and night prayers have four rak'ats each, that (the fard part of) morning prayer contains two rak'ats and (that of) evening prayer contains three rak'ats, that it is fard to begin fasting when the new moon for the month of Ramadan is seen in the sky and to celebrate the Bayram (feast) called Fitr when the new moon for the month of Shawwal is seen, that it is fard (or fard) to perform (the worship called) Hajj once in one's lifetime, that it is haram (forbidden) [for women and girls to go out without covering their heads, their hair, (for everyone, men and women alike) to practice pederasty] to commit fornication, to drink wine [or even a drop of any hard drink which would intoxicate in case it were taken in large amounts], for a person who is junub (canonically unclean, needing a ritual washing) and for a menstruating

woman to perform namaz, to perform namaz without a ritual ablution, and all the other essential religious teachings were conveyed correctly to all Muslims, educated and ignorant ones alike, and eventually to us without any changes having been made in them. This fact is known by reasonable Christians and Jews as well. These people acknowledge that the means by which they learned their own religion do not have equally dependable authenticity. Because Muhammad's 'alaihis-salam' time is closer to ours and because the number of scholars who conveyed the Islamic religion to us is enormous, it has not been possible to insert superstitions into Islam. Christianity and Judaism do not possess these two blessings. There is a space of about six hundred years [according to historians] between the bi'that [appearing] of Isa 'alaihis-salam' and that of Muhammad 'alaihis- salam'. For [they say] that there are six hundred and twenty-one years between Isa's 'alaihis-salam' birth and Muhammad's 'alaihis-salam' hijra (migration) from Mecca to Medina. [On the other hand, this space of time is one thousand years according to Islamic scholars]. During this space of time ignorance was widespread all over the earth. It was therefore very difficult to distinguish between true reports and false ones.

Isa's 'alaihis-salam' call did not last long. Allahu ta'ala raised him up to heaven when he was thirty-three years old. During this short time he was weak and defenseless against unbelievers. The conditions were not convenient enough for him to carry out successfully the duty which his Rabb had assigned to him. The time's Jewish community and their government were an additional impediment. Nor did he have any supporters except those few people called Hawaris (Apostles). His only believers were these twelve Apostles, who were no more than poor, ignorant hunters. After his ascension to heaven, various reports and narrations were compiled in [four] books called the Injil, which, being transferred from one incompetent hand to another and being translated from one language to another, underwent various interpolations. Much of the information contained in these gospels therefore is contradictory with one another and illogical. In fact, reports given in one of them confute and belie those written in another. The same case applies to different versions of the same gospel. To eliminate these differences and contradictions, priests had to convene in every century and correct the existing gospels, thus making additions and excisions and meanwhile inserting absurdities that have nothing to do with religion. They forced people to believe these books. Most of the statements in these books do not belong to Isa 'alaihis-salam' or to his Apostles. As a result, they parted into various groups. New sects appeared in every century. Most of them dissented from earlier ones. And they all know that the gospels they have now are not the holy book teaching the religion brought by Isa 'alaihis-salam'.

So are the Judaic books narrating the religion and the mujizas of Musa 'alaihis-salam'. The space of time here is longer. Musa 'alaihis-salam' passed away two thousand three hundred and forty-eight (2348) years before Muhammad's 'alaihis-salam' hijrat. During the long time of ignorance between them it was impossible to convey the Judaic religion correctly. In addition, Jewish men of religion were killed by cruel tyrants like Nebuchadnezzar, and others were taken as captives and transported from the Bayt-ul-muqaddas to Babylon. In fact, there were times when Jerusalem did not contain one single person educated enough to read the Torah. Danyal (Daniel) 'alaihis- salam' knew the Torah by heart, so that he would recite and dictate it. This served to delay its being interpolated only till after this blessed Prophet's death. As a matter of fact, the additions made after him were far too amoral to be attributed to Allahu ta'ala or to Prophets.

That ignorance did not become widespread after the time of Muhammad 'alaihis-salam' is known by all peoples. In fact, knowledge became a widespread common attribute among all Muslims, great Islamic states were established and they spread knowledge, science, justice and human

rights everywhere. Now, if a wise and reasonable person examines these three religions, he will definitely adapt himself to Islam. For the purpose is to find the true religion. Lying and slandering are haram in Islam. Ayat al-karimas and hadith ash-Sharifs vehemently prohibit these two vices. When it is a grave sin to slander an ordinary person, it is much worse, much more haram to slander the Messenger of Allah. For this reason, there cannot be any lies, any errors in books telling about Muhammad 'alaihis-salam' and his mujizas. A wise person should overcome his pertinacity, abandon the religion that will lead to perdition, and adapt himself to the true religion which will guide him to happiness. Life in this world is very short. Its days are passing by and turning into mere visions one by one. Every human being will end in death, whereafter there is either eternal torment or an everlasting life of blessings. And their time is approaching everybody with great speed.

O man! Have mercy on yourself! Remove the curtain of oblivion from your mind! See what is wrong as wrong and try to get rid of it! See what is right as right and adapt yourself to it, hold fast to it! The decision you will make is very great, very important. And the time is very short. You will certainly die! Think of the time when you will die! Prepare yourself for what you are going to experience! You will not escape everlasting torment unless you adapt yourself to Haqq. Repenting when it is too late will be useless. Confirming the truth at the last breath will not be accepted. Making tawba after death will not be valid. That day, if Allahu ta'ala says, "O My born servant! I gave thee the light of mind. I commanded thee to use it for knowing Me and for having belief in Me, in My Prophet Muhammad 'alaihis-salam', and in the Islamic religion revealed through him. I informed in the Torah and the Bible about the advent of this Prophet. I spread his name and religion in very country. You cannot say you did not hear about him. You worked day and night for worldly earnings, worldly pleasures. You never thought of what you were going to experience in the Hereafter. In a state of unawareness you fell into the talons of death," how will you answer?

O man! Think of what is going to happen to you! Come to your senses before your lifetime is over. People you had been seeing around you, you had been talking to, you had been sympathizing with, you had been afraid of, died one by one. They do not exist now. They came and went by like fancies. Think well! What a horrible thought it is to burn in eternal fire! And how great a fortune it is to live in everlasting blessings. You have the choice now. Everybody will end up in one of these two extremes. Another alternative is impossible. It would be utter ignorance, insanity not to consider this and take precautions accordingly. May Allahu ta'ala bless us all with following reason! Amin.

It is stated as follows in the book Qawl-us-sabt fi rad-d-i-'ala deaw-il-protestanet: Allama Rahmatullah Hindi (79) states in his book (Iz-har-ul-haqq), "Before the beginning of Islam there were no original copies of the Torah or the Bible left anywhere. The existing ones today are history books made up of true and false reports. The Torah and the Bible mentioned in Qur'an al-karim are not the existing books in the name of Torah and Bible. Of the teaching written in these books, the ones affirmed by Qur'an al-karim are true and those which it rejects are false. We would not say true of false about those which are not mentioned in Qur'an al-karim. There is no documentary evidence to prove that the four Gospels are the word of Allah. A British priest with whom I spoke with in India admitted this fact and said that all the documents in this respect had been lost through tumults that had happened in the world until A.D. 313". It is written in the second volume of the interpretation of the Bible by Heron, in the sixty-fifth page of the first volume of the historian Moshem's history, printed in 1332 [A.D. 1913], and in the hundred and twenty-fourth page of the fifth volume of the explanation of the Bible by Lardis that the Gospels

underwent various interpolations. Jerome says, "As I translated the Bible, I saw that different copies contradicted one another." Adam Clark says in the first volume of his interpretation, "The Bible underwent various interpolations during its translation into Latin. Contradictory additions were made." Ward Catholic says on the eighteenth page of his interpretation, printed in 1841, "Oriental heretics changed many parts of the Bible. Protestant priests submitted a report to King James I and said: The Psalms in our book of prayers are unlike the ones that are in Hebrew. There are almost two hundred changes. On the other hand, Protestant priests made even more changes." Numerous examples of these changes are given in the book Iz-har-ul-haqq. Interpolations in various editions of the Gospels are exemplified also in the book Al-fasilu-beyn-al-haqq wal-batil, by Izz-ad-din Muhammadi, and Tuhfat-ul-arib, by Abdullah Tarjuman.

All priests know that Isa 'alaihis-salam' did not write anything. Neither did he leave behind any written documents nor have anyone write anything. He did not teach his Shariat in written form. After his ascension to heaven, disagreements began among the Nazaranis. They could not come together to consolidate their religious knowledge. As a result, more than fifty Gospels were written. Four of them were chosen. Eight years after Isa 'alaihis-salam' the Gospel of Matthew was written in the Syrian language in Palestine. The original copy of this Gospel does not exist today. There is a book said to be its Greek version. The Gospel of Mark was written in Rome thirty years after him. The Gospel of Luke was written in Greek in Alexandria twenty-eight years after him. And thirty-eight years after him, the Gospel of John was written in Ephesus. All these Gospels contain narrations, stories, and events that happened after Isa 'alaihis- salam'. Luke and Mark are not among the Apostles. They wrote what they had heard from others. Authors of these Gospels did not call their books Injil (Bible). They said that theirs were history books. Those who called them the Bible were those who translated them afterwards.

This book, Qawl-us-sebt, was written in 1341 [A.D. 1923] by Sayyid Abd-ul-qadir Iskenderani as a response to the book Aqawil-ul-Qur'aniyya, written in Arabic and printed by a Protestant priest in Egypt; in 1990, (Hakikat Kitabevi) reproduced this book together with the books As-sirat-ul-mustaqim and Hulasa-t-ul-kalam.

The original Injil was in the Hebrew language and was destroyed by the Jews when they arrested Isa 'alaihis- salam'. Not even a single copy of the original Holy Book was written during the three years, the period of Isa's 'alaihis-salam' call. Christians deny the original Injil. The four Gospels which they call the Bible do not contain any system of worship. All they contain are the discussions between Isa 'alaihis-salam' and the Jews. However, a religious book must teach forms of worship. If they should claim to have been doing their worship in accordance with the Torah, then why do they ignore its very important commandments such as observing the Sabbath [on Saturday], circumcision, and abstention from eating pork? Their Gospels do not contain any information telling that these commandments should be disregarded. On the other hand, Qur'an al-karim covers detailed knowledge pertaining to all sorts of worships, ethics, law, trade, agriculture, and science, and encourages these branches. It prescribes solutions for all sorts of physical and spiritual problems.

For fourteen hundred years no poet, no man of literature, no obdurate unbeliever has been able to express a statement similar to any one ayat of Qur'an al-karim, try as they would. That not a single one of its ayats could be said in its exactitude, despite the fact that the vocabulary used in it consists of commonly used ordinary words, shows clearly that it is a mujiza (miracle wrought through a Prophet). The other mujizas of Muhammad 'alaihis-salam' are past events; they exist only in name today. As for Qur'an al-karim; it shines as brightly as the sun, always and everywhere. It is a medicine for every illness, a remedy for every disease. Allahu ta'ala, the Most

Kind, has bestowed it on His Habib-i-akram (Blessed beloved one) and revealed it to him so that all His born servants could be happy. With His infinite Kindness and Compassion, He has protected it against changes and interpolations. He did not make this promise concerning other heavenly books.

The Shariats of all Prophets, having been suited (by Allahu ta'ala) to the requirements of the times they lived in, were naturally different from one another. Tenets of belief, however, were identical in all of them. They all taught that Allahu ta'ala is One, and that there will be a resurrection after death. It is stated in the fourth chapter of the Torah, "The owner of earths and heavens is one", in the sixth chapter, "O thou the Israelite! Hark! Thine Allah, thine Rabb, is one." In II Kings Sulaiman (Solomon) 'alaihis-salam' is quoted as having said, "O Thou, Allah of Israel! Neither on earth nor in heavens is there another Rabb like Thee. Thou willst not go in earths or in heavens, nonetheless for the house I have built," after building the Bayt-ul-muqqaddas (the Masjid al-Aqsa in Jerusalem). It is written in the fifteenth chapter of I Kings that Prophet Samuel said, "The blessed One, that is, Allah and Rabb of Israel, will not lie, nor will He repent. For He is not human." It is stated as follows in the forty-fifth chapter of the book attributed to Prophet Isaiah: "I am Rabb! There is no Allah besides Me. I, alone, create light and dark, good and evil." It is written in the nineteenth chapter of the Gospel of Matthew, "Someone said unto him: 'O good teacher! What good should I do so that I attain eternal life?' He answered him: 'Why do you call me good? There is no one good except One. He is Allah. If you want to attain eternal life, do His injunctions'." It is stated as follows in the twelfth chapter of Mark: "One of the scribes said: 'What is the first injunction?' Isa 'alaihis-salam' answered him: 'The first injunction is that our Rabb is one. Love thine Rabb with all thine heart, with all thine energy. The second is that He does not have a likeness'." Muhammad 'alaihis-salam' stated so, too.

A person who contradicts [disbelieves] Muhammad 'alaihis-salam' will have disbelieved all Prophets. Belief in Trinity [existence of three Gods] means to deny all the Prophets. The doctrine of the Trinity appeared long after Isa's 'alaihis-salam' ascension to heaven. Formerly, all the Nazarites held the belief of Tawhid (Unity of Allah) and observed most of the principles in the Torah. When a number of idolaters and Greek philosophers joined the Nazarites they mixed their former belief, the Trinity, with the Nazarani religion. It is written in a French book, which was translated into Arabic and given the title Qurrat-un-nufus, that the person who interpolated the doctrine of the Trinity into the Nazarani religion first was a priest named Seblius, in the year 200 of the Christian Era, and that this first interpolation caused much bloodshed. At that time many scholars defended the belief of Unity and said that Isa 'alaihis-salam' was a human being and a Prophet. It was sometime around the year 300 when Arius of Alexandria proclaimed the belief of Unity and announced that the doctrine of the Trinity was wrong and void. In the (first) Nicene council convened by Constantine the Great in 325, belief in the Unity was rejected and Arius was excommunicated. They themselves do not know what they mean by the name Holy Ghost (or Spirit), which they suppose to be the third god of the Trinity. They say that it was the Holy Ghost through which Isa 'alaihis-salam' came into being in the womb of his mother, Mary. Islam teaches that the Ruh-ul-Quds (the Holy Spirit) is the Archangel named Jabrail (Gabriel) (80).

Shams-ad-din Sami Bey wrote in the 1316 [A.D. 1898] edition of Kamus-ul-alam: The Islamic Prophet is Muhammad 'alaihis-salam'. His father is Abdullah and his grandfather is Abd-ul-muttalib bin Hisham bin 'Abd-i- Manaf bin Qusey bin Kilab. According to historians, he was born in Mecca towards a Monday morning, which coincided with the twelfth day of Rabi'ul-awwal month, the twentieth of April, in 571 A.D. His mother is Amina, the daughter of Vahab and his grandfather is 'Abd-i-Menaf bin Zuhra bin Kilab. Kilab is Abdullah's great grandfather.

Abdullah passed away at a place called Dar-un-nabigha in the vicinity of Medina on his way back from a commercial expedition to Damascus. He was twenty-five years old. He did not see his son. He (Muhammad 'alaihis-salam') stayed with his wet nurse Halima among her tribe for five years. This tribe, which was called Bani Said, were the most eloquent people of Arabia. For this reason, Muhammad 'alaihis-salam' spoke very eloquently. When he was six years old Amina, (his blessed mother), took him to his maternal uncles in Medina and passed away there. His nurse, Umm-i-Eymen, took him to Mecca and delivered him to Abd-ul-muttalib, (his blessed paternal grandfather). He was eight years old, when Abd-ul-muttalib passed away and he began to stay in the home of his paternal uncle Abu Talib. When he was twelve years old he joined Abu Talib on a commercial journey to Damascus. When he was seventeen years old his paternal uncle Zubair took him to Yaman. When he was twenty-five years old he went to Damascus as the leader of Hadija's 'radi-allahu anha' caravan on a commercial expedition. He became famous for his excellent manners, beautiful moral character, and industrious habits. Two months later he married Hadija. When he was forty years old the angel named Jabrail (Gabriel) visited him and he was informed of his prophethood. Hadija was his first believer, and she was followed by Abu Bakr, then Ali, who was a child yet, and than Zayd bin Harisa. When he was forty-three years old he was ordered to invite everybody to Islam. Heathens persecuted him severely. He was fifty-three years old when he migrated to Medina-i- munawwara. He arrived in the Kuba village of Medina on Monday the eighth of Rabi'ul-awwal, which coincided with the twentieth day of September, in the 622 nd year of the Christian era. It was during the caliphate of hadrat 'Umar when this year, (i.e. A.D. 622), was accepted as the beginning of the Muslim era and the first day of the month of Muharram as the first day (new year's day) of the Hijri Lunar year. It was the sixteenth day, a Friday, in the month of July. And the twentieth day of September was accepted as the first day of the Hijri Solar year. The 623 rd new year's day of the Christian era took place during the first Hijri solar and lunar years. When the first commandment to perform Ghaza and Jihad against the unbelievers was given (by Allahu ta'ala), the Ghaza (Holy War) of Badr was made in the second year of the Hijrat. Of the nine-hundred-and-fifty-strong army of unbelievers, fifty were killed and forty-four were taken as captives. In the third year, the Ghaza of Uhud was made. The number of unbelievers was three thousand, whereas Muslims numbered seven hundred. Seventy-five Sahabis were martyred. In the fourth year the Ghaza of Hendek (Trench) and in the fifth year the Ghaza of Bani Mustalaq were made. It was during this same year when women were commanded to cover themselves. The Ghaza of Hayber and the peace agreement called Bi'at-ur-ridwan, at Hudaybiya, were made in the sixth year. In the seventh year the Kaiser and the Chosroes were sent letters of invitation to Islam. In the eighth year the Ghaza of Muta was conducted against the Byzantine army under Heraclius' command, Mecca was conquered and the Ghaza of Hunayn was taken place. In the ninth year an expedition for the Ghaza of Tabuk was made. In the tenth year the Hajj of Wada' (Farewell) was made. In the eleventh year, after suffering fever for thirteen days, the blessed Prophet passed away in the room adjacent to his masjid on Monday the twelfth of Rabi'ul awwal, when he was sixty-three years old.

Rasulullah 'sall-allahu alaihi wa sallam' was always affable and soft-spoken. There was a nur shining on his blessed face. Those who saw him would fall in love with him. His mildness, patience, beautiful moral habits are written in thousands of books. He had four sons and four daughters from Hadija 'radi-allahu anha'. And he had one son from Mariya of Egypt. All his children except Fatima passed away while he was alive. This is the end of our citation from Kamus-ul-alam.

Imam-i-Ghazali wrote in his book Kimya-yi Saadat, "Allahu ta'ala sent Prophets to His born servants. Through these great people He informed His born servants about ways guiding to happiness and those leading to disasters. The highest, the most superior and the last of the Prophets is Muhammad 'alaihis-salam'. He is the Prophet for all people, for all nations. All people all over the world have to believe in that exalted Prophet." A person who believes him and adapts himself to him will attain blessings in the world and in the Hereafter. He who does not believe him, on the other hand, will be subjected to everlasting torment in the Hereafter.

FOOTNOTES
(79) Rahmatullah Hindi passed away in Mecca in 1306 [A.D. 1889]
(80) The Turkish book Izah-ul-maram was written by Abdullah Abdi bin Destan Mustafa Bey of Manastir 'rahmat-ullahi alaih'. He passed away in 1303 [A.D. 1885]. The book was printed in the print-house that belonged to Yahya Effendi, the shaikh of Mustafa Pasha convent immediately outside Edirnekapi, Istanbul.

L A H I Q A (81)

In short, Din (religion) means the system of rules revealed by Allahu ta'ala to Prophets in order to teach the beliefs, behavior, words and attitudes liked by Allahu ta'ala, worships to be performed, and ways of attaining happiness in this world and in the Hereafter. Illusions and imaginary stories fabricated by the imperfect human mind are not called Din. Mind is useful in learning and obeying the religious commandments and prohibitions. Yet it cannot grasp the mysteries, the ultimate divine causes in the commandments and prohibitions. Nor can it reason on them. Such occult facts can be learned if Allahu ta'ala intimates them to Prophets or inspires and reveals them to the hearts of Awliya. And this, in its turn, is a blessing that can be bestowed only by Allahu ta'ala.
Now, attaining happiness in this world and the next and deserving love of Allahu ta'ala requires being a Muslim. A non-Muslim is called Kafir (disbeliever, unbeliever). And being a Muslim, in its turn, requires having iman and worshipping. Worshipping means adapting oneself completely to the Shariat of Muhammad 'alaihis-salam', both in words and in actions. The prescribed worships must be performed only because they are the commandments of Allahu ta'ala and without expecting any worldly advantages from doing them. The Shariat means the canon [commandments and prohibitions] taught in the Qur'an al-karim and explained through hadith ash-Sharifs, and can be learned from what we term books of fiqh, or ilmihal. It is Fard-i-ayn for everyone, men and women alike, to learn the Shariat, that is, the religious principles incumbent (to do or not to do) for every individual Muslim. These principles are remedies protecting men against spiritual and physical diseases. Learning medicine, arts, trade or law would take one years in a high school and then years in a university. By the same token, learning the books of ilmihal and the Arabic language requires studying for a number of years. People who do not learn these things will easily fall for the lies and slanders fabricated by British spies and by mercenary, hypocritical, and so-called religious men and treacherous statesmen misled by British spies, and will consequently end up in a disastrous and afflictive destination in this world and in the Hereafter.
Expressing and believing in the (Kalima-i-shahadat) is called Iman. A person who expresses the Kalima-i- shahadat and believes the facts purported by this word is called a Mumin (believer). The Kalima-i-shahadat is "Ashhadu an la ilaha ill-allah wa ash-hadu anna Muhammadan 'abduhu

wa Rasuluh." It means: "There is no ilah (being to be worshipped) except Allah; and Muhammad 'alaihis-salam' is His born servant and His Messenger whom He has sent to (guide) all humanity." No Prophet shall come after him. It is stated as follows in the Tahtawi footnotes, at the end of the subject dealing with how to perform the daily prayers of namaz one has somehow missed or omitted, in the book Maraq-il-falah, "Islam is not only believing that Allahu ta'ala exists. Those disbelievers who attribute partners to Him believe in His existence, too. For being a Mumin (believer) it is necessary to believe that He exists, that He has attributes of perfection such as being One, being Alive, Omnipotence, Omniscience, and Will, that He sees and hears all, and that there is no creator except Him." To believe that Muhammad 'alaihis-salam' is the (Messenger=Prophet) means to believe that all his teachings were dictated to him by Allahu ta'ala. Allahu ta'ala revealed Islam, that is, iman and the teachings of the Shariat to him through Qur'an al-karim. The commandments to be observed are called Fard. Prohibitions are called Haram. Altogether they are called Shariat. As soon as a person becomes a Muslim, it becomes fard for him to perform namaz (five times daily) and to learn the Islamic teachings commonly known among the people. If he slights learning them, e.g., if he says that it is unnecessary to learn them, he loses his iman and becomes a kafir (disbeliever). It is written in the 266 th letter in our book Mujdeci Mektublar that those who died as kafirs will not be forgiven and will be subjected to an eternal fire in Hell. A person who loses his iman is called a Murtad (renegade). People who hold correct belief concerning the facts taught in Qur'an al-karim and hadith ash-Sharifs are called Ahl as-sunnat (Sunnite Muslims). Allahu ta'ala, being very compassionate, did not declare everything overtly. He expressed some facts in a covert language. People who believe in Qur'an al-karim and hadith ash-Sharifs but do not agree with the scholars of Ahl as-sunnat in interpreting some of their parts, are called people without a Madhhab. Of the people without a Madhhab, those who misinterpret only the teachings of iman expressed covertly are called people of Bidat or deviated Muslim. Those who misinterpret the openly declared ones are called Mulhid. A mulhid is a disbeliever, although he may consider himself a Muslim. A person of Bidat, however, is not a disbeliever. Yet he will certainly be subjected to very bitter torment in Hell. Among the books which informs that Ahl as-Sunnat 'ulama are on the right path and are superior, the book Mahzen ul-fiqh il-kubra of Muhammad Sulaiman Effendi a virtuous Sudanise, is very valuable. On the other hand, kafirs who pretend to be Muslims though they are not and interpret the overt teachings of Qur'an al-karim in accordance with their own personal mental capacities and scientific information, and mislead Muslims, are called Zindiqs.

Different scholars of Ahl as-sunnat drew different conclusions and meanings from the covertly expressed parts of the Shariat. Thus four different Madhhabs appeared in matters pertaining to religious practices that is, in adapting oneself to the Shariat. These Madhhabs are named Hanafi, Maliki, Shafi'i and Hanbali. These four Madhhabs agree in matters pertaining to iman (belief). They differ slightly only in ways of worship. People who belong to these four Madhhabs consider one another brothers in Islam. Every Muslim is free to choose and to imitate any of the four Madhhabs and to perform all his deeds in accordance with that Madhhab. Muslims' parting into four Madhhabs is the result of the mercy, the great compassion Allahu ta'ala has over Muslims. If a Muslim has trouble performing a worship compatibly with his own Madhhab, he can imitate another Madhhab and thus do his worship easily. Conditions to be fulfilled for imitating another Madhhab are written in the (Turkish) book Se'adet-i Ebediyye (Endless Bliss).

The most important worship is the namaz. If a person performs the namaz it will be understood that he is a Muslim. If a person does not perform the namaz it will be doubtful whether he is a Muslim. If a person values the namaz and yet neglects it because of indolence though he does not

have a good excuse for not doing so, the law courts of Maliki, Shafi'i and Hanbali Madhhabs will give him death penalty, (if he is in one of these Madhhabs). If he is in the Hanafi Madhhab, he will be kept prisoner until he begins performing the namaz regularly and will be commanded to perform all the prayers of namaz he has omitted. It is stated as follows in the books Durr-ul-muntaqa and Ibni Abidin, and in Kitab-us- salat, published by Hakikat Kitabevi in Turkey: "Omitting the five daily prayers of namaz, i.e. not performing them in their prescribed times without any good excuse for not doing so, is a grave sin. Forgiveness for this sin requires making a hajj or tawba." And the tawba made for it, in its turn, will not be acceptable unless one performs the prayer, or the prayers, of namaz one has omitted. One must free oneself from this state of haram by performing the omitted prayers of fard namaz instead of the daily prayers of sunnat namaz called Rawatib. It is written in authentic religious books that if a person has debts of fard prayers of namaz none of his sunnat or supererogatory prayers of namaz will be accepted even if they are sahih. That is, he will not attain the thawabs (rewards), the benefits which Allahu ta'ala promises (for performing supererogatory prayers). Their writings are quoted in our (Turkish) book Se'adet-i Ebediyye. It is not sinful to miss a namaz for good reasons (prescribed by Islam). Yet all the four Madhhabs agree that one has to perform as soon as possible any prayers of namaz one has missed or omitted be it with good excuses or not. In Hanafi Madhhab only, it would be permissible to postpone them as long as the time necessary for working for one's living or for performing the prayers of sunnat namaz called Rawatib or the supererogatory prayers of namaz advised through hadith ash-Sharifs. That is, it will be good to postpone the qada namazs with these reasons. According to the other three Madhhabs, however, it is not permissible for a person who has debts of namaz omitted for good reasons to perform the so-called prayers of sunnat namaz or any sort of supererogatory namaz; it is haram. The fact that the prayers of namaz omitted for good reasons are not the same with those neglected without good reasons is written clearly in Durr ul-Mukhtar, Ibni 'Abidin, Durr ul-Muntaka, Tahtawi explanation of Marak il-falah and Jawhara.

F O O T N O T E S

(81) Lahiqa means addition, supplementary, appendix.